

# THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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TILL now Lord Aberdeen has not been fortunate in his reputation. During most of his lifetime he was powerful and respected at home and abroad, but he was known rather among the subjects of biographies than among the writers of them. With kings and ministers his opinions were weighty, and his personality counted for a good deal; but his place in the thoughts of pressmen and politicians was a small one. Even so well-informed a man as Kinglake was unable to account for what Lord Raglan's papers showed him was the fact—Lord Aberdeen's great influence among those who mould affairs. Lord Aberdeen was gone, and with him was gone also the explanation of the power, certainly a great one, which for half a lifetime he had wielded in the politics of Europe. And now his fame has faded, it might almost be said, to a merciful insignificance. Men have settled down to the view that he somehow was the person responsible for the Crimean War, that no excuse can be made for so indefensible a blunder, and that his only palliation is to be found in the famous phrase, "drifting into war." His conduct has been excused at the expense of his intelligence. He must still be included in a series of the Queen's Prime Ministers; but he has almost dropped out of the recollection of posterity. It is to be hoped, but hardly to be expected, that this life of him may redress the wrong.

For this not altogether unkindly fate he had perhaps himself to thank. Nowadays statesmen cannot safely leave their praises to be sung even by the chorus of their admiring friends. If they wish to be heard, they must blow their own trumpets. To be admired of men, they must be seen of men. If they are to be taken at a high valuation, it must be their own. The most improvident provision for posthumous fame now places in the hands of the loyal biographer some score stones of letters and journals, to be judiciously arranged and speedily published. Lord Aberdeen did not follow these modern ways, and so has fallen behind his rivals. The friends of Palmerston and Russell have taken care that the world shall not think lightly of their chiefs for want of copious eulogy and justification; nor was either of those noblemen when alive apt to take his own merits less than seriously. But Lord Aberdeen's papers remain locked up where he left them; no one was told off forthwith to pry into

his bureaux in order to justify his existence to the world, and in himself he was the most modest of men. He did not expose his private life to the public eye, and even his public life was passed in the dim light of the House of Lords and in the retirement of cabinets and councils. From his earliest years he was the intimate of statesmen. To the end of his life he was hardly known to "the public." Pitt and Dundas were his guardians, and as a boy he lived in their houses alternately. At the age of thirty he was ambassador to the Austrian Court, and the intimate of the emperor. In 1828 he was at the Foreign Office; he was Colonial Secretary in 1834, and Foreign Minister again in 1841. Metternich in his earlier years was his friend; Guizot in his later years was not his friend only, but almost his colleague; and he was intimately known to, and consulted and trusted by, almost all the leaders both of the Whig and Tory parties. Yet when, in 1853, he became Prime Minister, it may well be doubted if half the members of the House of Commons could have recognised him in the street, or if one in a hundred of the then electors could have told exactly what he had done. Small wonder if the fame of such a man was known only to a narrow circle: if his name is remembered for little but the disastrous successes of the war, which he waged while hating it from the bottom of his heart.

The task of writing his biography—no easy one for any man—has fallen to his son, Sir Arthur Gordon. To the son the delicacy of the work increased its difficulty, as much as it was assisted by fulness of knowledge.

"While I admit," he says, "that circumstances have given me some special advantages for laying before the world a picture, however imperfect, of what Lord Aberdeen was, rather than a mere narrative of what he did, I trust that my readers will not forget the restraints which those very circumstances themselves impose. He who undertakes to write the life of a public man incurs obligations to historical truth which are paramount, and must at any cost and at any risk be discharged. But the obligations of filial piety are not less imperative; and though in the delineations of personal character, if attempted at all, affection must not be allowed to conceal weakness nor fear of the imputation of bad taste allowed to obscure merit, yet it can never be forgotten that censure or commendation of a father by a son alike tremble on the verge of disrespect."

Sir Arthur Gordon's book is written with a modesty, a sympathy, and a lucidity that makes it a pleasure to read it; but perhaps its greatest characteristic is its courage. To take sides for or against Lord Palmerston is not indeed an act of temerity, though it is not every man who would care now to say that, in the matter of the Spanish marriages, he thinks it was the French minister who was in the right and Palmerston who was in the wrong. To side with Aberdeen against Russell and to condemn with respectful frankness the latter's fibbertigibbet impulses and restless vanity, though only what is to be expected in a biographer of the former, yet bespeaks a stable mind. But Lord Aberdeen, in his quiet versatility,

was not merely an English statesman but a Scotch politician, and his Scotch politics were concerned with the Urim and Thummim of Scotch patriotism, the Scots Law and the Scots Kirk. Sir Arthur ventures to explain to Englishmen Scotch entails and the merits of the "Disruption" controversy; he has the hardihood to address to Scotchmen, who alone will read these particular pages, a censure upon Dr. Chalmers. And, moreover, he proves his case. The position was simple. A number of Scotch ecclesiastics were endeavouring to do what ecclesiastics are occasionally prone to do, namely to break the law of the land. They so far dominated the Kirk as to induce the General Assembly to pass a resolution, which masqueraded under a deceptive appearance of being law by bearing the title "The Veto Act." This resolution was in direct conflict with the law. The battle began at a place called Auchterarder, when a patron presented a divine and, on the so-called "veto" of the congregation, the Presbytery refused to "admit him to his trials." After the lapse of a few years, during which one shudders to think of the spiritual destitution of Auchterarder, the ensuing litigation reached the House of Lords, which decided that this refusal was a breach of the law. The strife now grew fierce. A party of fanatics denounced what sensible men would have called a declaration of the law, as an attempt to "dethrone the Redeemer." The General Assembly so far lost its sense of proportion as to commit itself to the proposition, as a Claim of Right, that

"All Acts of the Parliament of Great Britain, passed without consent of the church and nation in alteration of or derogative to the government, discipline, rights and privileges of the Church, and also all sentences of Courts in contravention of the said government, discipline, rights and privileges are and shall be null and void;"

or, in other words, that the courts of law were to have no jurisdiction over any question which the General Assembly might choose to call a question for an ecclesiastical court. These arrogant pretensions, backed as they were by an immense amount of piety, self-sacrifice and fervour, equally genuine and misguided, were fast hurrying the Kirk to "disruption." Lord Aberdeen, though a communicant of the Church of England, was attached to the Kirk for the sake of its social usefulness: he was himself a patron; he had had his difficulties about a presentation and had been obliged to harangue the communicants from the pulpit, in order to make them hear, what apparently they were not accustomed to hear, reason and common sense. In his younger days he had even been a member of the General Assembly. He now endeavoured to play the part of a peacemaker, and to negotiate with the Government for the passage of a healing bill. The Government accepted his bill, prepared on lines which, he was led to suppose, were acceptable to the militant ecclesiastical party; but he met with the fate of peacemakers. The extreme non-intrusionists threw him over. Dr. Chalmers, with whom he had negotiated, misled him, and then charged him with having misled the Kirk; and, though the bill passed, the Kirk of

Scotland was torn in two and the Free Kirk came into existence.

Though Lord Aberdeen's connexion with Scotch politics was neither signal nor successful, it deserves more notice than its intrinsic importance requires, because to the fact that he was a Scotchman most of his characteristics must be attributed; and it is again to the peculiarities of his character that the disproportion between his talents and his successes, his services and his fame, are referable. He was an affectionate and tender-hearted man, of a singularly trustful nature, balanced judgment, and penetrating insight. But he was also shy; and shy as only Scotchmen can be. He could not bring himself to betray the warmth of his affection or to parade before the world his talents and services. He preferred that his exterior should belie the inner man. The result was that he was austere, reserved, and silent. He was brought up among grown men and great men, and educated with an almost German oppressiveness of culture. He was the companion of Pitt at fifteen; at eighteen he "had much conversation with the First Consul"; at nineteen "he rediscovered and excavated the Pnyx." Yet he did not seek to be thrust forward into public life; he kept copies of unpublished Greek inscriptions and never gave them to the world. His mind was a storehouse, profusely filled with the most minute and varied information—literary, scientific, and historical. He was familiar with the classics of Greece and Rome, of Italy and France, with the history of the ninth and of the nineteenth centuries, of the East and the West, and that with the thoroughness of a professor and the humanity of a man of the world. Yet often for years those who lived with him never heard him mention these things, or suspected his pursuits and learning. His early marriage in 1805 had opened to him for a few brief years a happy existence. His wife was Lady Catherine Hamilton, eldest daughter of Lord Abercorn, a beautiful and gifted woman:

"Lord Aberdeen worshipped her with the most ardent devotion, and found in her society a happiness he had never known or imagined, which was all the more appreciated from its contrast to his previous solitary and forlorn condition. Kind as his guardians had been, the dependence on strangers had been bitter to him. He had known no home, none on whom freely to lavish his strong affection, and he had early learned to repress all outward signs of feeling. For a few short years his happiness was now brilliant and unclouded. It was then lost for ever."

His wife died in 1812. "From the day of her funeral to that of his own death, nearly fifty years later, he constantly wore mourning for her; for more than a year he kept a record in Latin of her almost daily appearance to him in visions." This terrible blow, acting on his peculiar nature, and followed later on by other family bereavements, made him what he was: austere in manner, self-contained in emotion, indifferent to success in life. He looked like a Wesleyan minister. "His lordship" was the term by which he was regularly referred to in his own family—for he married again. Peel's death affected him terribly; but,

though the physical effort of repressing all signs of feeling by day cost him violent spasms by night, he remained outwardly composed. He assumed office only from a sense of duty, and welcomed the day when he could lay it down: he was too calm to feel, and too simple-minded to affect, enthusiasm for party causes. As often as not, though he was a Tory minister, his opinions were Liberal; but early associations and an absolute lack of the instinct of popularity made him constantly not only a Tory, but a most unpopular Tory. Such loftiness is admirable in literature, but there is no place for it in politics. He who takes to the craft of statesmanship must follow the wisdom of Isopel Berners and "learn to take his own part." Lord Aberdeen was too prone to leave others to take the credit of his achievements, and latterly to allow them to set aside his own judgment and will. The years 1853 and 1854 prove this. However much the various steps are traced and explained in detail, however much disingenuousness and disloyalty is to be attributed to Lord John Russell and Lord Stratford de Redcliffe, the fact remains that Lord Aberdeen did drift and drift steadily away from his own goal and his own desires. What he most desired was freedom of action for himself and for his country; and he sacrificed the one to the vain instability of Lord John Russell, and the other to the self-seeking craft of Louis Napoleon. The history of Lord Aberdeen's cabinet proves the weakness of coalitions: his own history proves how fatal is the idea of an *homme nécessaire* in politics. He was not master of his own administration; he neither led his ministers as colleagues nor commanded them as subordinates. The term "second in command" ought to be a contradiction in terms as much in a government as in a camp; but Lord John, who condescended to join Lord Aberdeen because there was no other prospect of his becoming a member of a stable administration, was perpetually regarding himself and regarded by his chief as a person who could not be dispensed with. He was always resigning and withdrawing his resignation, till, after a few months of serious work, the cabinet was so disorganised that, with its eyes open, it allowed itself to be entangled in a war, which it did not desire, by means which it did not approve. Here is surely the fatal flaw in the character and statesmanship of Lord Aberdeen. He lacked no talent but that of asserting himself: he knew everything but how to have his own way; and hence it is that, although, thanks to his son, he stands now before his countrymen as among the most upright and amiable of men, and among the most competent of statesmen, there must always be about his name an echo of failure.

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*Stephania*: a *Dialogue*. By Michael Field. (Elkin Mathews and John Lane.)

THIS is the tenth play by Michael Field; and no one, who has read all the previous nine, can fail to see in it something of that genius, positive dramatic genius, which was abundant in many of them, and wholly

absent from none. But it may be thought that a reader unacquainted with the earlier plays would hardly form a correct estimate of Michael Field's powers from "*Stephania*" alone. The play has fine passages, thoughts, imageries; but, as a whole, a composed piece of dramatic writing, it is elusive and unsatisfactory. A "trialogue" it is termed: and a "trialogue" in three long parts is an unhappy form. The piece, with its subtle mottoes from Flaubert, succeeds less in presenting dramatic characters and scenes, than in suggesting dramatic thoughts and possibilities. The story is that of Cressentius' wife, ensnaring the Emperor Otho in revenge for the death of her husband the Roman Consul: the third person is Gerbert, Pope Sylvester II. No other characters occur; nor does the scene shift from the palace on the Aventine. Gerbert's aim is to keep away his pupil from Romuald, the holy hermit, to whom Otho promised that he would enter religion and renounce the world; the Pope is ambitious, imperious, learned, and has plans of magnificent domination for the Roman Church and Empire, under the command of himself and of his pupil. *Stephania* promises to help Gerbert by weaning Otho's mind and affection from Romuald, her own intention being his ruin, body and soul, mind and will, under the sensuous spells and sorceries of her own beauty. The three scenes trace the progress of the design: Otho's final fall, and his various storms and surges of emotion. Now he is the holy Roman Emperor, now the German barbarian, now the ardent Christian, now the open pagan; now he loves, now hates, Gerbert or *Stephania*. Each of them has also their changing emotions: the Pope, now wrapped up in his magical learning, now in wordly schemes; now hating the ascetic Romuald, now, himself for his lack of sanctity: *Stephania*, expressing the features of her bodily martyrdom, her ultimate dishonour, for love's and revenge's sake; triumphing and agonising. All this is bewildering, heady, vaporous; one longs for movement and fresh air and clear purposes. The piece is gorgeous with gold and gems, jewelled crucifixes and drinking cups, lights and flowers, incense, vestments sacerdotal and royal. The persons speak in long bursts of confusing imagery, giving voice to a world of troubled sentiment; all is obscure or dazzling, fantastic or grotesque. Michael Field may have had it in mind to give form and feature to a difficult age, to an age of clashing nationalities, strange personalities, perverted moralities: an age in which Pope and Emperor might be the strangest holders of their high places. Germany, Italy, Rome, the East; Christian teaching and Arabian learning, priestly politicians and austere hermits: a vague confusion in thought of all that is left upon us by this curious play, as though that were in part the intention of Michael Field. *Stephania* also, whose act of revenge does not bear thinking upon, is a perverse and well-nigh frantic figure. After all, the dialogue of *La Mort* and *La Luxure*, quoted from Flaubert, half prepares us for this effect upon our feelings; but Otho and Gerbert and *Stephania* disappear,



leaving us with the personages of some mocking "Morality" in their place.

We cannot hope, then, to find in this piece such historical truth or probability as we found in Queen Eleanor or Queen Mary, Brutus or Canute, Rufus or Robert. It is suggestive, indeed, that in "Loyalty or Love?" fine as it is, we found something of that difficulty which we find in "Stephania": both are southern plays with northern characters in them. In the field of northern history, away from the hot South, in the passions of English, Saxon, Scandinavian, Scottish peoples, Michael Field seems more at home than in the sultrier lands. About the character of Gerbert we have doubts: preferring Canon Dixon's view of him, in that great poem, "Mano":

"Gerbert now is mingled verily  
With the forceful Caesar, fierce and tyrannous.  
But yet his virtue wills not villainy."

Gerbert would not, surely, have spoken with abhorrence and hatred of Romuald: he was not heretic enough, learned enough, worldly enough, to have laid aside all Catholic virtues.

"Questi altri fuochi tutti contemplanti  
Uomini furo, accasi di quel caldo,  
Che fa nascere i fiori e il frutti santi.  
Qui è Macario, qui è Romualdó;  
Qui son li frati miei, che dentro a' chiostru  
Fermaro i piedi, e tennero 'l cuor saldo."

So said Saint Benedict to Dante; and, except upon historical evidence, we decline to believe that Pope Sylvester II. would have spoken much otherwise of the founder of the Camaldoli. The story of Otho and Saint Romuald is pleasantly told by S. Petre Damiani in his *De Vita S. Romualdi Abbatis et Confessoris*. Otho, he tells us, was "monastico ordini valde benevolens et nimia circa Dei famulos affectione devotus."

Neither in plot nor in execution is "Stephania" one of Michael Field's best works. We have learned to expect greater things of so fine a writer, so fascinating and powerful a poet. But "Stephania" is not bad, not a failure—only a little confused and monotonous, vague and perplexing, partly from its very subject. These are two or three of the fine things plentiful throughout:

"It is said,  
I shall not die till in Jerusalem  
I celebrate the Mass. Does that portend  
We shall combine one day in battle fields,  
With glittering armies to exterminate,  
Such as he dreamed of when he used to push  
His tiny fists up in his hair until  
They met in a clenched band about his brow,  
When I bent down to tell of Lucifer,  
And all the spotted splendour of that field  
Where pride was in dishonour?"

"Oh, I think that Paradise  
Was entered underneath the flaming sword,  
When those God punished put away the thought  
Of pleasing Him, and in each other's arms  
Found they were lapped in pleasure."

"O Death,  
How dear are thy impoverishments, how dear  
Thy nakedness and thy simplicity!"

Somewhere in those last lines is the singular charm and individuality which compose the secret and the power of Michael Field's most happy poetic style.

LIONEL JOHNSON.

"HISTORIC TOWNS." — York. By James Raine. (Longmans.)

THE history of York—in earlier times the capital of the North—has been wisely entrusted to the most learned of north-country antiquaries. Dr. Raine brings to his task more extensive and accurate knowledge of his subject than any other writer that could have been chosen; and he is certainly neither unversed in literary art nor wanting in enthusiasm.

The first chapters of this really valuable volume are naturally the most interesting. They deal with York under the Romans. It was a *colonia*; the depot of two legions—the ninth and the sixth; the military capital of Britain. In it the Emperors Severus and Constantius died; and, though its claim to have been the birthplace of Constantine has been disproved, it was certainly for some time his home. No British city can vie with it in the interest of its associations with the great Roman empire; and not even Chester can boast of so rich a collection of relics.

"There is," says Dr. Raine, "no gathering from any Roman site in Britain that can be compared with that in the museum at York. More than fifty inscriptions are preserved—funerary and votive; and if there had not been a continuous occupation of the site and a great scarcity of stone as well, this number would have been considerably increased. Between thirty and forty huge stone cists are in the grounds of the [Yorkshire Philosophical] Society, with examples of almost every kind of interment among the Romans. Nearly seven hundred urns, most of them made on the spot, and of all forms, are shown in the museum, with a multitude of other objects which cannot be enumerated. Among them is the auburn hair, the *flava crinis*, of a young Roman lady, taken out of her coffin, and still ornamented with the pins of jet which she used in life."

Above ground there is, unfortunately, too little of distinctively Roman masonry to impress the mind with the importance of Eboracum. What with the rooted dislike of the early Christians for pagan work, and the temptation offered in all ages to the builder of using stone already hewn, the wonder is that any of the ancient buildings are still *in situ*; but the fragments that have survived, though inconsiderable, are suggestive. *Ex pede Herculeum*. Dr. Raine traces briefly, but clearly, the decline and fall of the Roman empire in Britain. It began with Constantine's departure, and the family quarrels which followed his death. The Picts and Scots and Attacotti used their opportunity, and gained control over nearly the whole island. Then, through the vigour of Theodosius the Elder, whom Valentinian had sent, the power of Rome was once more asserted. For a while it prevailed; but fresh troubles set in, the very legions—the second, the sixth, and the twentieth—on whom the maintenance of the empire depended, joined in revolt, and plunged the kingdom in new disorders. At length, in 409, the Emperor Honorius desired the British cities to look to themselves for safety; and the inhabitants thereupon rose against the Roman officers and prefects who remained behind, and asserted and won their freedom, which they enjoyed for only a brief period.

Scarcely less interesting and even more important than the military history of York, is its ecclesiastical history. The latter reaches back to the fourth century, when Eboracum had a Christian congregation, presided over by a bishop, who was summoned to the great Councils of the Church. Many churches in and around the city were dedicated to Helena, the wife of the Roman emperor Constantius; and her name was evidently associated from an early date with the introduction of Christianity into the division of Britain known as Maxima Caesariensis. But a lapse into paganism soon followed the departure of the Romans; and three centuries passed before Eoferwic, through the conversion of King Eadwine and his nobles by Paulinus, became again a Christian city. Since that date—627—its ecclesiastical history has been almost without a break. The little wooden chapel, within which Eadwine was baptized, gave place to a more substantial structure, which in turn was replaced by a stone building, erected by Aelberht. On its site Thomas of Bayeux, first Norman archbishop, founded a minster, whose remains may still be seen in the existing crypt. Reconstructions, additions, alterations in style have been made in nearly every period; but the minster, with its lofty aisles and transepts, its glorious windows, its historic memories, remains unique. It is the mother Church which all Yorkshiremen revere and regard as their own. For centuries it has been the life of the old city, and continues to attract more pilgrims than ever found their way in mediaeval times to St. William's shrine.

To say that Dr. Raine has done justice to his subject is to award him—as he would be the first to admit—high praise. It is well deserved. And, lest any should think that what of course is a concise history has suffered by too much compression, it is only fair to add a specimen of the writer's narrative:

"York in mediaeval times," says Dr. Raine, "might well be called a city of churches. The clergy, secular and religious, could not be estimated at less than five hundred. At every corner you met an ecclesiastic in his peculiar dress; almost at every hour a service was going on. You were often coming upon the bellman bidding people to some month-mind or anniversary, with its customary dole, or a funeral, or some procession or other. The bells would be almost continually sounding. . . . The processions on Corpus Christi day and at Yule-tide, and the performing of the well-known Miracle Plays, were among the greatest treats of the year. Every guild-meeting, trade or otherwise, opened with devotional offices. . . . Many a letter and bill of accompt was headed with the sacred name. Various trades, which were created and fostered by these religious influences, have long since disappeared, or become insignificant. The illuminators, the text-writers, the bell-getters, the organ-makers, the glazen-wrights are for the most part gone."

As for the depth of the religious influences thus exerted, Dr. Raine speaks on the whole unfavourably. Many of the ecclesiastics employed were half-educated, with low pleasures and sordid habits, and the "correction books" of the minster show painful pictures of not infrequent depravity. There

are things in the past history of York one would be glad to see in modern times, but not a few of them had best be looked at through the medium of Dr. Raine's interesting pages.

CHARLES J. ROBINSON.

MARIE ANTOINETTE AND MARIE LOUISE.

*Marie Antoinette at the Tuilleries, 1789-1791.* By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin.

*Marie Antoinette and the Downfall of Royalty.* By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin.

*Marie Louise and the Invasion of 1814.* By Imbert de Saint-Amand. Translated by Thomas Sergeant Perry. (Hutchinson & Co.)

It is, perhaps, a pity, from the critic's point of view at least, that these translations of M. de Saint-Amand's books should not be published in more strictly chronological order. In August 1891 (ACADEMY, August 22, 1891, No. 1007) I was dealing with five volumes, entitled respectively, "Marie Antoinette and the End of the Old Régime," "Citizeness Bonaparte," "The Happy Days of the Empress Marie Louise," "Marie Louise and the Decadence of the Empire," "Marie Louise, the Island of Elba, and the Hundred Days"; in February last (ACADEMY, February 4, 1893, No. 1083) I was dealing with two volumes relating to the Duchess of Angoulême; and here are three volumes more, of which the first takes up the story of Marie Antoinette's life, from the fatal October 6, 1789, when the royal family were forced to leave Versailles, to the end of 1791; the second continues the narrative of Marie Antoinette's life to the time of her incarceration at the Temple; and the third deals with Marie Louise, the first invasion of France in 1814, and Napoleon's exile to Elba. What other volumes are projected in order to complete the series is not clear, but such a piecemeal mode of presenting the history of a great period has disadvantages.

The books themselves are worthy of much praise, though one can but regret, here and there, especially in the more impassioned and impressive passages, that the translation is not more adequate. M. de Saint-Amand would scarcely, I suppose, claim to be a writer remarkable for profound historical research, or great philosophical originality and insight. But he is a good narrator, marshalling his facts clearly, and telling his story so as to interest and leave on the mind a definite impression. Thus, in the two volumes now before me dealing with Marie Antoinette and the dissolution of the monarchy, he makes his reader feel throughout how absolutely incapable Louis XVI. was, how devoid of every faculty that leads or influences men. One seems to be watching the poor unskilful, uncertain player, as he throws away card after card—and some of those in his hand were very good. Of course, all this is no new truth. It is, indeed, a truth of the surface. But one need not despise a truth of the surface when adequately set forth.

A poignant story that of the gradual

tracking down of the weak, well-meaning king by the hounds—or you may call them the curs—of the Revolution, and a story full of picturesque and striking episodes! And of all those episodes there are few, if any, more significant and piteous than that of Louis XVI.'s flight to Varennes in June 1791. The story has been variously told; nor is it, indeed, without interest to note how characteristically it has been dealt with by different historians. Mignet tells it briefly, soberly, bringing out the political significance of the king's act, but not dwelling on the details. Thiers tells it in somewhat greater fulness, with his usual lucidity, and still in sober narrative form. Michelet is much more circumstantial and impassioned, throws himself, as it were, personally into the action, stops more than once to preach his favourite doctrines and to lecture and abuse the king, whom he finally accuses of "rebellion." Carlyle flashes his lime-light on the story, is picturesque at all hazards, insists on seeing otherwise—and more—than is warranted by the actual record, exaggerates the lumbering slowness of the journey, is inaccurate in details; and thus, while true in the main, and admirably effective and striking, lays himself open to such damaging criticism as is applied by Mr. Oscar Brownning in his clever *Flight to Varennes, and other Historical Essays*. M. de Saint-Amand's narrative may be read with pleasure, even after that of the masters. No doubt it is possible to carp at his details here and there. Thus, to take a very small matter, he speaks of the carriage in which the royal party effected their flight as being drawn, at a very early stage of the journey, by five horses, whereas it seems clear that the carriage left Paris with four horses, and was afterwards drawn by six. But, taken altogether, he is right enough, and neither without lucidity nor picturesque detail. Perhaps, however, the clearest view one gets of the carriage and its occupants in that disastrous flight is the night-sketch given in the contemporary *procès verbal* of the Commune of Varennes, printed in *extenso* in M. Fournel's *L'Événement de Varennes*:

"This carriage was very heavily loaded (*extraordinairement chargée*), drawn by six horses, with riders on the three near horses, and three persons dressed in yellow seated on the box. . . . The *procureur* of the Commune went to the door, . . . and lifted his lantern. . . . He perceived a man, two women, and some children. Having examined the first, he felt sure that it was the king in person."

What an inept equipment for an expedition demanding secrecy and speed—an expedition, too, in which poor Louis XVI. was to supply the presence of mind, the essential "go," and readiness of resource! And yet how very nearly the expedition succeeded; and if it had succeeded, how many chapters in the world's history would have been written differently!

M. de Saint-Amand speaks less kindly of Madame Roland than most historians; and yet his view of the Egeria of the Girondists can scarcely be called unjust. The woman's great ability, the courage with which she met her death, the relative respectability of her political friends, have, quite naturally,

and in some sense legitimately, cast a halo over her person. Apart, however, from her misfortunes and heroism, there was much about her—her class envy, her unscrupulous hatred of the Court—that calls for no admiration. But as to all this, and other cognate matters, and also as to Marie Louise's attitude during the first great reverses of Napoleon, the reader may be referred to the volumes under review. He will find them interesting.

FRANK T. MARZIALS.

*Alcuin and the Rise of the Christian Schools.* By Andrew Fleming West. (Heinemann).

ALCUIN is comparatively little known, even as a name, by teachers. The significance attaching to his work has not been realised. It might be supposed that he has no message for the present day. Attention is to some extent obtainable for Roger Ascham with his insight into a rational system of translation, for Locke with his practical common sense, for Rousseau with his sympathetic imagination. The Renaissance teachers may claim casual notice amongst educationists; but Alcuin offered so little of definite pedagogy which has any relation to our age, or which was not done either before or after him far better by someone else, that the modern teachers not unnaturally may say, Why spend time over such a man, when there is so great a demand upon us from so many other quarters?

The answer is, It is not a fact that the original thinkers have of themselves been able to move forward the world. They announce their discoveries; they often stand serenely conscious that the future of thought must trend in their direction. But they remain standing, and have no more notion how to deal with the inert mass of ignorance, prejudice, and obstinacy, than the boy at his Latin primer understands the discipline to be gone through before he wins his college fellowship. It is by outside help that each of them "arrives." The boys' tutors and coaches will receive a modicum of credit. The men who make the ideas of the thinkers actual, who raise the world to the level of receptivity of the new thought—well, they are worthy of their hire, but the praise goes to the original thinker.

It is on this principle that the names of Donatus, Priscian, Martianus, Capella, and Boethius appear sometimes to be better known as educationists than Alcuin. Quintilian, further back, is better known than any. Though Tertullian, Augustine, and Gregory the Great, in some of their utterances, injured the progress of secular teaching, yet their chance words on education remain longer in men's memories, and come to be quoted as authorities.

Here, however, are reasons for reading a book on Alcuin, little though his name may attract the reader. Firstly, living from 735 to 804, he appears exactly mid-way between the Augustan age of Rome and the Renaissance of Florence. He is the representative educational man of his time, and the right-hand man of the great



Charlemagne in his educational reforms. Secondly, though not a great original thinker, he gathers together the best thought of his predecessors; and, after the process of simmering, his presentation of them, together with his insight into the wants of the age, made the thinkers and their works acceptable. Thirdly, his organising work in education may be said to have made possible the educational equipment of scholars and thinkers between 800 and the time of the Renaissance. The possibility of the great university system of the middle ages began with him. Fourthly, perhaps the most striking element of Alcuin's work to the modern mind is that he proposed to make education as efficient as the previous thought made possible, and that it should be given to whomsoever might desire it, free of cost.

Free education, it will appear, then, is not a modern idea; and relatively to his age, the free education proposed by Alcuin was of a good type. It is true he fell short of the most recent educational idea, that of compulsion. The reason is clear; the old notion was that education was given in the interests of learning. Accordingly, the efforts made to secure the best scholars, and to provide efficiently for their instruction and to open a career for them, were unstinted in their generosity. Learning was a passion to the older minds, and no price was too high in the training of worthy successors to carry on the torch. The modern view is that the child, *qua* child, is worthy of the best efforts of the teacher. The child is not merely a scholar *in posse*: he is a human being, whose present needs are to be consulted, and who is also to be prepared for his manhood's life in a line of continuity. Given the humanitarian end—viz., that it is the nation's business to see that every child is being trained to become a good, rational man; and, undoubtedly, the new idea is superior as a moral ideal to the old aspiration, to search among children for possible scholars and train the few promising minds with unceasing care and diligence. But if modern education only reaches the point of suggesting that the education of the child is that he may become an efficient wage-earner, then, I make bold to say that, on a comparison of ends, it might turn out that the ideal of scholar-making was loftier and infinitely more inspiring for the teacher.

Apart from Alcuin's educational importance, as the organiser, under Charles the Great, of the famous Palace School, of that at Tours and of the numerous schools founded on those models, there is much that is interesting in any adequate account of Alcuin. The story of Alcuin as a scholar at York has an interest for Englishmen, as revealing the inner life of that famous school, the oldest of our public schools, as we were recently told; Alcuin's poem on "The Saints of the Church at York" contains most important details of the school-life and studies. In it, too, is the famous description of the books in the library of the cathedral, one of the largest in Europe at the time. The friendly intimacy of Alcuin with his great emperor, friend, and pupil, Charles the Great, and his relation to the family, his affectionate

nick-names, and his delightful letters somehow make the reader appreciate the lighter and more kindly side of mediæval life—an aspect we are too little accustomed to catch a glimpse of. The grammatical and technical books which Alcuin wrote may seem poor stuff to us who are accustomed to look for, I will not say to find, the flowers of literature strewn upon the pedagogic path. Education was a subject of grim earnest to Alcuin. But throughout the account we see something of the spirit that giveth life, as well as the letter that killeth. Alcuin was a man with a mission. It was his business to teach: he did not teach for a business. Witness his daring words, the best testimony to his spirited conception of the good teacher's fearlessness.

"Behold our Solomon, resplendent with the diadem of wisdom. Imitate his most noble traits. Cherish his virtues, but avoid his vices."

This spirit of enthusiasm in the teacher's work is shown by the verses ascribed to Alcuin, which were placed at a cross-road, one of which led to a tavern, one to a school.

"Choose, O traveller, which way thou wilt! either to go and drink, or to go and learn from holy books. If thou wilt drink, thou must also pay money, but if thou wilt learn, thou shalt have what thou seekest for nothing."

It is not worth while to dwell here upon the dry-as-dust (to present-day readers) educational work produced by Alcuin. Who will, can read as much as he cares in those two large volumes of Alcuin's works in the massive *Patrologia* of Migne, and in Jaffé's *Bibliotheca Rerum Germanicarum*, Vol. 6 ("Monumenta Alcuiniana"). The account of York school and church has been excellently edited by Canon Raine in the *Rolls Series* (*Historians of the Church of York and its Archbishops*). One or two of Dr. West's lighter points gathered from Alcuin may be touched upon. Alcuin wrote, or to be safer, probably wrote, "The Propositions of Alcuin"—being arithmetical problems—very simple exercises, worked out by very cumbersome methods. One of his problems is: "How can three hundred pigs be killed in three batches in successive days, an odd number to be killed each day?" "*Eccc fabula!*" he cries in glee, "here's a go! There is no solution. This problem is only to provoke boys." (By the way, this is described by Dr. West as an "impregnable insoluble proposition.") The fantastic nature of Alcuin's philology may be judged by his announcement that *coelebs*, a bachelor—*ad coelum*, one on his way to heaven. He requests the scholar not to confuse *vivo* and *bibo*. Mr. Bass Mullinger's instance (p. 79, *Schools of Charles the Great*) is very amusing. *Sero*, *seras*, *seravi*, meaning to shut, he derives from *sera*, i.e., *vespera*: for the gates of a city are shut late in the day, i.e., at night-fall, and hence the bars with which they are closed are called *seras*. These points have an interest of their own, showing the ineffectual struggles of the teachers against the degeneration of Latin in the provinces of the Roman empire.

Most entertaining is a dialogue between Alcuin and Charles the Great as to whether Charles is a man (*homo*). Alcuin pounces

upon the astounded monarch: "If thou sayest I am not the same as thou, and that I am a man, it follows that thou art not a man." Alcuin then asks: "How many syllables has '*homo*'?" "Two." "Then thou art those two syllables?" "I see," says the overwhelmed Charles, "that I am *homo*, and that *homo* has two syllables, and that I can be shut up to the conclusion that I am these two syllables. But I wonder at the subtlety with which thou hast led me on, first to conclude that thou wert not a man, and afterwards of myself that I was two syllables."

I have dwelt upon the aspect of Alcuin as the gatherer-up of the results of other men's work, and as the organiser of schools. As a disseminator of the riches of learning, one further point requires mention. He organised the work of transcription; and at the Monastery of Tours, he himself was the writing master, the dictator, and the corrector of the work. No small credit is due to the man who made it stuff of the conscience to transcribe books carefully in an age when everything depended on this not too easy an art.

To sum up, in Dr. West's well-weighed words:

"In every way that lay in his power, Alcuin endeavoured to put the fortunes of learning for the times that should succeed him in a position of advantage, safeguarded by an abundance of truthfully transcribed books, interpreted by teachers of his own training, sheltered within the Church and defended by the civil power."

Dr. West's volume is interesting. It is popular rather than academic. It contains a useful sketch of the forerunners of Alcuin, and an account of his later influence. Dr. West has recognised the educational significance of Alcuin, and has done a service in offering an account which, if it is at times not beyond criticism on the score of its English, is, at any rate, an interesting presentment of a picturesque personage.

FOSTER WATSON.

#### NEW NOVELS.

*Lou*. By Baron von Roberts. Translated from the German by Jessie Haynes. "International Library." (Heinemann.)

*The Heart's Awakening*. By Marie Connor. In 3 vols. (Chapman & Hall.)

*Lady Verner's Flight*. By Mrs. Hungerford. In 2 vols. (Chatto & Windus.)

*Keith Deramore*. By the Author of "Miss Molly." (Longmans.)

*Mrs. Grundy at Home*. By C. T. C. James. (Ward & Downey.)

*Love in a Life*. By the Hon. Mrs. William Acland. In 2 vols. (Kegan Paul & Co.)

*Babette Vivian*. By Christel. (Digby, Long & Co.)

MR. HEINEMANN'S "International Library" is as cosmopolitan as a Soho restaurant. It already includes specimens of French, Russian, Italian, Spanish, Austrian, Dutch, and Norwegian romance. The latest addition, *Lou*, is from the pen of a young German writer, Baron von Roberts. Mr. Edmund Gosse has contributed a few biographical details about the author in a

prefatory note. Baron von Roberts is of French descent on the mother's side, and as a lad dwelt in Paris. Otherwise it were odd to find a Berlin novelist selecting French society and French scenery for the background of his story. *Lou* has by no means the same interest as some of its predecessors in the series. It makes no pretensions to subtle psychology; it does not touch upon vexed questions, or open up new dramatic methods. It is little more than a sketch, *naïve*, fantastic, picturesque in design and treatment. *Lou* is an African slave, cast adrift by the death of his master; and the story tells of his adventures, first on the tramp, with the great dog Zappa, secondly as a professional savage in the caravan of Signor Pimento, and lastly in Paris, as the plaything of his old sweetheart Lili, who has adopted for her part a more questionable profession. It is sentimental—that is inevitable to the Teutonic temperament—but it is in a way original also; and one or two of the subordinate characters, notably that of the eccentric lion-tamer, Farmilli, are well indicated. The most amusing scene is that wherein a dinner-party in the menagerie at a fair is described. The quaint and monstrous guests, their half-human appearance and their wholly human pettiness and ill-temper, are abundantly grotesque. The author displays here no little power, both of humour and of observation. The closing scenes of the book, studies in the life of a Parisian *cocotte*, are perhaps less successful. The thing has been done better, and done too often. A very adequate translation has been furnished by Miss Jessie Haynes.

The central theme of *The Heart's Awakening*—that of the girl who marries for caprice or vanity, and finds, too late, that she possesses a soul—is capable of many developments. Miss Connor has handled it skilfully, and the result is a very readable novel. David Armstrong is already one of Delilah Roxby's discarded lovers. But she left him an undistinguished farmer; she finds him again an eloquent and effective priest: finds him, too, at the moment when the reaction from a futile husband has brought the consciousness of her initial mistake. She has not the gift of self-control in her emotions, and easily allows herself to fall under the spell of a passion that appears bound up with all the nobler side of her shallow nature. At an opportune moment Lord Roxby dies, and she hastens to tell David that her love has come back to him, and that she is now free. The impulsive confession is a shock to him, for he has forgotten his boyish fancy, and has given his whole heart to Delilah's sister, Alberta Manifold. It is a strong situation, though Delilah is but a butterfly to be broken on the wheel. The character of Alberta Manifold, and the dawning of her love for David Armstrong, are powerfully and sweetly drawn. Miss Connor's work, if it is hardly literature, is distinctly above the average of circulating library fiction. There are some clever touches in the portrayal of the secondary personages who fill up her background. The absurdities of aristocratic prejudice are amusingly hit off in Sir Valentine and

Lady Manifold; the parallel absurdities of amateur Radicalism in Sir Valentine's sister, Miss Letitia. A very considerable part is played by a great heiress, Miss Esther Ricardo; so considerable indeed, as to make the interest of the story rather a divided one. But perhaps that is of the essence of the three-volume system. And Miss Ricardo's dark beauty, her fierce loves and cruel hates, her miserly greed for money, and the unscrupulous means by which she amasses it, are throughout a trifle melodramatic: one cannot but feel some relief when she is finally murdered and got out of the way. Though indeed, in a novel which is not professedly sensational, the murderer as a *deus ex machina* is pretty well played out.

Mrs. Hungerford's Irish girls have always been pleasant to meet upon the dusty pathways of fiction. They are flippant, no doubt, and often sentimental, and they certainly flirt, and their stories are told of in rather ornamental phrase and with a profusion of the first person singular. But they are charming all the same. Nor can one fail to regret that Mrs. Hungerford has mostly left them out of *Lady Verner's Flight*, and has attempted for once to build a novel upon a framework of serious emotional interest; for her style and her talents do not lie in the direction of tragedy, even though it be but drawing-room tragedy, with a marriage shining in the distance. The main situation of *Lady Verner's Flight* is that of *Jane Eyre*. Lady Verner is forced by her husband's brutality to leave him, and takes "a little place" as housekeeper. She is very beautiful, and her master promptly falls in love with her. Only all the mystery is on her side, not his; and when he finds her trying on her diamonds, he naturally does not quite understand it. Matters are complicated by Lord Verner's arrival on a visit to the house, and resolved again by his sudden death of heart disease. By-the-way, a generation ago, the orthodox novel ended with the heroine's first marriage; now it nearly always begins there, and ends with her second. Yes, certainly, Mrs. Hungerford is more amusing when she is not so serious.

There is considerable power in *Keith Deramore*, and there is considerable insight; but both are marred by the extravagance with which the principal character is presented. Keith Deramore strikes one as a kind of spiritual Guy Livingstone. His life has been almost superhumanly selfish and reckless—so we are given to understand; yet as we see him he is capable of an almost womanly self-sacrifice, both in small things and in great. It is true that the crowning act of his life was dastardly, but I doubt if the author saw or intended this. She seems to have conceived it—I hazard the "she"—as dictated by a keen sense of honour, and fitly rewarded by ultimate happiness. The reader shall judge. Keith falls in love with Armine Curtis, who is to be married to Dick Verelst. Rightly or wrongly, he leaves her. When she is Mrs. Verelst, his fancy is taken by Francoise Martin, a ward of his father's. The elder Deramore had been an artist, and Francoise

had attracted his notice by some childish drawings. Keith and Francoise are engaged. Then comes the death of Dick Verelst; and with Armine's freedom all Keith's old passion for her revives. At that moment Francoise makes confession of an old sin; the drawings were not hers at all, and her position in the Deramore family was due to a fraud. In an access of virtuous indignation, Keith renounces her—and marries Armine. It seems all meant seriously; but one marvels that the writer could have handled such a situation without perceiving how unreal, or, if real, how poor-souled, Keith's action was. Armine is a charming woman, and much to be pitied in the future. The best part of the book is the delineation of the relations between Keith and the mother whom he sincerely loves, and whose life his want of principle and his unruly temper have made miserable. The emotional possibilities of motherhood and sonship have not been quite worked out in fiction. *Felix Holt* is perhaps the only notable attempt to deal with them.

*Mrs. Grundy at Home* is rather an alluring title: and in the design of the book there are considerable possibilities. The contrast of "crabbed age and youth"; the rebellion of impulse and sincerity against the cramp of outworn conventions: 'tis a theme susceptible of artistic treatment, alike on the side of humour and that of emotion. Nor is an archdeaconry—if that is the right name for the place where archidiaconal functions are performed—an improbable scene for such a drama. Nothing is wanting, in fact, except the art of the writer. Mabel Lawless, an orphan, sympathetic and beautiful, leaves school to reside with her distant relatives, the Telbins. At Victoria she attracts the notice of Cyril Eade, poet and man of pleasure, who follows her into the country. The two fall genuinely and idyllically in love. Then Eade reflects that he has a wife, and makes confession thereof. The two remain on the footing of friends, until Mabel's cousin becomes witness of one of their meetings. Not unnaturally, considering Eade's character, there is a row, and Mabel consents to fly with her lover. An accident alone prevents her from doing this. The weak, or weakest, points in the working out of the story are: firstly, that it is really hardness and selfishness, rather than Grundyism, that Mabel has to contend with in the Telbin household; and secondly, that it is just such men as Cyril Eade who form the only reasonable excuse for the existence of Grundyism. Cyril Eade appears to me nothing but a despicable cad throughout. Mr. James should learn to distinguish what is humorous from what is not humorous, or merely vulgar. And he should make his characters converse in a style conceivably possible to rational human beings. It is difficult to say whether the Archdeacon, Mrs. Telbin, or Miss Telbin, is the most ludicrous caricature in this respect.

*Love in a Life* is the story of a good young man. As a boy he fell in love with a fast girl, who rejected him for one wealthier. So he, Michael Littledale,



turned to diplomacy. Being both plodding and brilliant, he soon "went further," as the French say, and presently married the daughter of another diplomat, who, if not very beautiful or young, at least made him an admirable wife. When he went home, he found that he had nearly, if not quite, got over his early infatuation. Meanwhile the subject thereof, Hilda LeStrange, went on from bad to worse: from a convenient marriage to flirting, that is to say, and thence to gambling. Finally, however, she is more or less redeemed, and dies of cholera. It is all very serious and very dull, and positively overflowing with morals. In fact, it reminds one of nothing so much as the story of the Idle and Industrious Apprentices. The most absolute commonplaces, no doubt, may be redeemed by a subtle or sparkling style. Unfortunately, the style of *Love in a Life* is as respectable and mediocre as the plot.

Familiar types meet in *Babette Vivian*: the beautiful girl persecuted by an impetuous stepfather and an amorous baronet; the faithful nurse; the lover of low degree, whose parentage is a mystery, but whose conduct bespeaks it noble. The usual adventures take place: the villains are converted or destroyed; the secret is revealed, and the wedding bells chime. The style is crude and amateurish beyond words. How do such books get published? Probably at the author's expense; but surely any friend who had ever read anything could have told her it was impossible.

EDMUND K. CHAMBERS.

#### SOME BOOKS OF TRAVEL.

*Letters from South Africa.* By the Times Special Correspondent. (Macmillans.) We welcome with pleasure this reprint in book form of the interesting letters from South Africa which appeared in the *Times* in July, August, September, and October of last year. We are told that several of the most prominent public men in South Africa, representing various shades of political opinion, have desired this reprint, and unite in saying that the situation as it exists at present is faithfully reflected in the letters. The Correspondent gives a melancholy picture of the decay of our manufacturing supremacy.

"Crops and methods in South Africa," he writes, "are undoubtedly more like those of Australia and America than of England, and it is perhaps natural that American and Australian machinery should appear to be beating our own out of the field. Nevertheless, from the English point of view, it is infinitely regrettable to learn, in face of such a manifestly opening market, that English makers will no longer take the trouble to adapt their patterns to the new necessities created by the new conditions, and that alike in the departments of mining and agriculture they are losing ground every day. It is hardly, perhaps, realised at home how rapidly the transfer of trade is taking place, for the increase which, according to old doctrines of English manufacturing supremacy, ought to have come to England, has only existed within the last few years. Four or five years ago English firms possessed the entire machinery trade of South Africa; but Johannesburg is only five years old, and at the present moment the American firm of Messrs. Fraser and Chalmers supplies at least 40 per cent. of the mining machinery in use on the Rand."

The American firms are more active in sending agents to study requirements on the spot and in adapting new machinery to new needs.

There is evidently an opening at Johannesburg for market gardeners and small farmers, judging from the list of prices given by the Correspondent. A cauliflower costs 3s.; eggs are from 5s. to 6s. a dozen; a half-quartern loaf costs 1s.; milk is 1s. 6d. a quart; and butter is 5s. a pound. One of the most interesting parts of the letters is the description of Basutoland, and Sir Marshall Clark's management of it. The Correspondent treats the difficulty of the vast native population in South Africa, and its overwhelming disproportion to the white population, very effectively. He compares the territories which have been annexed since 1875 to a gigantic pauper asylum. The natives have enough to live upon, perfect security, and no inducement to work, or to improve their condition. Their possession of land gives them the means of raising, through the labour of their wives, all that is necessary for subsistence, and beyond that they have no wants. A solution of the difficulty is indeed far off.

*Rambles through Japan without a Guide.* By Albert Tracy. (Sampson Low.) A three months' ramble, sometimes with a guide, oftener without, along the Nakasendo and the Tokaido, with an outfit consisting of some pots of Liebig and a pocket dictionary, gave the author an opportunity of recording his experiences and of improving his knowledge of colloquial Japanese. The book is no better and no worse than the majority of those published on Japan. The sympathetic nature of the people, and their intensely human ways, so strange to Western eyes, and yet so befitting the country and the race, act like a charm upon travellers, and compel them to give vent to their feelings of surprise and delight, and tell to all the world of the courtesy of the natives and the beauty of their land. Mr. Tracy, writing under this spell, has succeeded in producing a readable book, which may serve as a warning to travellers not to follow his method, but to equip themselves more efficiently for their journeyings. A plunge forthwith into a "heathen country," as the author describes it, without asking for the advice so freely tendered to all foreigners, without apparently having heard that, to secure attention, a letter of introduction from host to host is necessary, might have landed the traveller in many difficulties, and even dangers. But, fortified with the magic words *ikusa*? (how much?), *takai* (dear in price), *mo yorushii* (all right), Mr. Tracy drew enjoyment from the ridiculous positions in which he often found himself; and the reading of his adventures will pass an hour or so pleasantly.

"THE CANADIAN GUIDE BOOK."—*Western Canada.* By Ernest Ingersoll. (Heinemann.) This concise and, on the whole, carefully prepared guide book seems to be one of the numerous contributions to the literature specially intended for visitors to the Chicago Exhibition. With the usual drawback of inflated descriptions, common to all such compilations written for a purpose, it is fairly accurate. The writer is, however, not at his best when describing the extreme West. The authors whom he quotes are seldom the most authoritative, and not infrequently of no authority at all. Even then he cannot have read them with care, otherwise he could scarcely have written so amazing a piece of history as that on pp. 247, 248, and 249. Moreover, he can scarcely be even a North American Briton to write so gratuitous a piece of impertinence as that about "the characteristic British disdain" of Vancouver in doing what Mr. Ingersoll said he did. Most of the illustrations are good; and the maps, though rough, are generally sufficient.

*The Lone Star of Liberia:* being the Outcome of Reflections on our own People. By Frederick Alexander Durham, an African. (Elliot Stock.) Although Mr. Durham's book is undoubtedly clever, we cannot but think the publication of it a mistake. The African (Mr. Durham objects to the term "negro," which, however, is surely inoffensive enough) has long been represented—or rather misrepresented—by some white men (Europeans and Americans, perhaps we ought to say, lest the white men take offence), as a consummate ruffian, and Mr. Durham is naturally indignant. He resolves to turn the tables on his enemies. He says in effect "if we are rascals, so are you. You quote this case of licentiousness and that of some other vice; but"—and he exhibits quite a wonderful collection of delinquencies of which white men have been guilty, or, at least, of which they have been accused. If he succeeds in proving that not only Africans but all men are rascals, he certainly discredits, to some extent, the quality of the testimony against Africans, and proves that there is no moral superiority, at any rate, entitling one race to dominate the other. But was not this visible already? Are not the Americans of Georgia and Alabama doing their best to convince all the civilised world that they are not civilised. Our daily newspapers contain much severer self condemnation of white men than is to be found in this somewhat smutty record which Mr. Durham has made. We do not feel inclined to blame Mr. Durham for what we regard as his mistake. It was very natural. We only regret it because, keenly sympathising with the wrongs of the African, and possessing great faith in his possibilities, we think he has something better and nobler to say for himself than to retort to the slanders of his assailants. "You're another."

*At the North of Bearcamp Water.* By Frank Bolles. (Boston: Houghton, Mifflin & Co.) Some little time ago (ACADEMY, January 2, 1892) we reviewed a book by Mr. Bolles bearing the title of *Land of the Lingering Snow*. It was described as the "Chronicle of a Stroller in New England from January to June." The "Stroller" now gives us his chronicle for the remaining months of the year. We noticed in Mr. Bolles's earlier book that it possessed little of what may be termed the human element. It consisted rather of studies of or notes about the things usually called "Nature"—a term taken to include plants and animals, and to exclude human nature. We noted this by way of characterising the work, not of condemning it. We are, however, inclined to think the peculiarity amounts to a fault. The book before us is on the lines of its predecessor, but here and there it touches on the subject of mankind in a way which helps to reveal the defect of which we speak. A reference to the index is itself suggestive. It is a naturalist's index, pure and simple, although not described as such. The grasshopper and pine-tree sap have a place there; but Dante, incidentally mentioned in the book, has none. Even "man" as an animal is not there. Surely in that election scene in Tamworth village, and that excited election crowd in Washington-street, Boston, to which a short chapter is devoted, there was some food to nourish the mind of a wise thinker: as good food, at any rate, as in the swarming of ants under a moss-grown stone. This, however, does not seem to have occurred to Mr. Bolles, for his reference to the subject is so slight and so slighting that it only serves to indicate the deficiency we have named. His sole desire is to rid his mind of the scene, and think instead of snow-capped mountains and pale blue sky. The sensuous enjoyment of hearing the thrush sing, and noting the pose of trees and the flight of clouds, is good in its own place; but the moral and intellectual life

needs something more. Besides this, the emotions of the fine gentleman naturalists who, with an air of superiority, waive their fellow-mortals aside that they may contemplate bats and owls, are not even purely sensuous, but are too largely mingled with self-consciousness. All the charm of snow-capped mountains, trees, clouds, birds, bats, and owls would be gone, but for the prospect of one day daintily serving up the emotions for the admiration of that very public the writers affect to despise. It is still true that "the proper study of mankind is man," and he who despises mankind thereby reveals his own inferiority. After all, it is its human associations which gives interest to any study. Thoreau was a naturalist, but not of the fine gentleman order; and his books are alive with human interest, which makes them great. Walt Whitman's distinction is that he was pre-eminently the poet of human affairs. To him, so far from everything human being unworthy, he found nothing "common or unclean"; and when he went into the country the very trees seemed human to him, and therefore pleasing. Emerson too loved the forest, not because it awakened empty emotions or encouraged contempt for his fellows, but because it was his "loyal friend." No doubt Mr. Bolles's book is, in the main, just what it professes to be, and as such it has a charm of its own which is greatly helped by the grace of its literary style. So far as it goes it is good, and it is pleasant to read. But at the last we are only too well aware that it touches nothing but the surface of things. The undoubted ability it displays makes us regret the want of depth; and now that the circle of its author's year of strolling is complete, we shall look with some eagerness for Mr. Bolles's next work, trusting and believing that, while not less perfect in form than the present, it will be on a higher level.

*O'Shea's Guide to Spain and Portugal.* Edited by John Lomas. Ninth edition. (A. & C. Black.) The best proof of the excellence of this Guide to Spain is the number of quickly succeeding editions. The present one has been thoroughly revised by the editor, who personally traversed the whole ground, and has brought all the changeable matter, such as new hotels, railways, fresh routes, quicker communications, &c., up to date. The parts found to require most alteration were Tangier, Barcelona, Madrid, Bilbao, and the Pantheon of the Escorial, all, except the last, places rapidly advancing, and where the changes are mostly those of better routes, or of improved accommodation for travellers. The section on Portugal has received special attention, and, though closely packed, will be found quite sufficient for the passing tourist.

#### NOTES AND NEWS.

MESSRS. LONGMANS announce a new series, "Epochs of Indian History," in five volumes, edited by Mr. John Adam, Principal of Pachaiyappa's College at Madras. The first in chronological order, and also in order of publication, will be *Ancient India* (2000 B.C. to 800 A.D.). It is written by Romesh Chunder Dutt, one of the first natives to enter the Civil Service by open competition, and author of a scholarly History of Early India, in three volumes, conceived somewhat in the Buddhist interest. The next volume will be *The Muhammadans*, including the history of Hindustan and Bengal down to the time of Warren Hastings (1774), by Mr. J. D. Rees, who has been private secretary to more than one Governor of Madras. Then will follow *The Dravidians*; or, *The History of the Peninsula proper*, including the settlements of the Portuguese and Dutch, the struggle with

the French, and the Mysore wars, by the editor of the series; and *The Mahrattas*; or, *The History of the Deccan* (including Bombay and the Nizam's dominions) to the fall of the Peishwa (1818), by the Hon. K. T. Telang, Judge of the Bombay High Court, assisted by other Mahratta scholars. Finally, Mr. J. S. Cotton has undertaken the concluding volume on *The British Power in India*, from the beginning of this century to the present time.

MR. W. G. COLLINGWOOD's authoritative *Life of Mr. Ruskin* is now nearly ready for issue. Mr. Collingwood has been for many years Mr. Ruskin's private secretary; and it will be remembered that he edited his Poems, and also published a volume on his art teaching. The present work, which is based upon personal information and upon a large mass of correspondence never before published, will be in two volumes. It will be illustrated with several portraits (including a coloured one from a watercolour by Mr. Ruskin of himself), and with thirteen sketches by Mr. Ruskin and Mr. Arthur Severn. There will also be a bibliography. The publishers are Messrs. Methuen & Co.

MESSRS. METHUEN & Co. also announce a biography of Thomas Chalmers, by Mrs. Oliphant; and *Verses by the Way*, by Mr. J. D. Hosken, the postman poet of Helston.

MR. ERIC MACKAY has written a national ode, entitled "The Song of the Flag," which will be issued immediately, in a limited edition, by Messrs. Lamley & Co., of Exhibition-road. The same publishers have also in the press an author's edition of *Love Letters of a Violinist*, with newly added lyrics.

MR. G. A. GREENE will shortly publish, through Messrs. Elkin Mathews & John Lane, *Italian Lyrics of To-day*, being translations in the original metres from Carducci, Stecchetti, D'Annunzio, Panzacchi, Fogazzaro, Graf, and about twenty other living Italian poets, with biographical and bibliographical notes and an introduction. The publishers propose similar anthologies for other countries.

THE new volume in the "Pseudonym Library" will consist of four translations from the Finnish of Juhani Aho, the first of which, *Squire Hellman*, will give the title to the volume. The translations have been made by Mr. R. Nisbet Bain, who contributes an introduction on the Finnish novel, from which it appears that the quality of Aho's work transcends that of any other literary productions of his country.

MESSRS. CHAPMAN & HALL will publish next week *Some Modern French Writers*, by Mr. Edward Delille, portions of which have, we believe, already appeared in the *Fortnightly Review*.

MRS. FRANK EVANS, wife of the M.P. for Southampton, has written a book, which will be issued by Messrs. Cassell & Co., under the title of *Some Legendary Landmarks of Africa*. Mrs. Evans travelled for a considerable time in South Africa, and has made a study of the folklore and religious beliefs of the people.

MR. ELLIOT STOCK announces a verbatim reprint of Walker's *True Account of the Siege of Derry*. The volume, a small quarto, will be accompanied by original documents, historical references, and notes concerning the events of 1689, by Canon Dwyer, and will be illustrated with facsimile views, maps, &c.

MESSRS. WARD & DOWNY will publish next week a volume of stories by Mr. Charles H. Brookfield, the actor and playwright, entitled *The Twilight of Love*, being Four Studies of the Artistic Temperament.

LORD BRASSEY has written an introduction to a book on the Colonies by the Rev. William

Parr Greswell, which Messrs. Percival & Co. will publish immediately. It is entitled *British Colonisation in Outline*.

THE next volume in the series of "Canterbury Poets" will be *Songs of Freedom*, edited, with an introduction, by Mr. H. S. Salt.

MR. JOHN HODGES has just ready for publication *Father Ignatius in America*: his Travels, Sermons, and Lectures; and a fifth edition of *Father Gasquet's Henry VIII. and the English Monasteries*.

MESSRS. DEAN & SON are going to publish a series of "Penny Tales for the Million," consisting of from sixteen to thirty-two pages of good print in a coloured wrapper. The first will be extracts from *Don Quixote*, with some illustrations by Sir John Gilbert; to be followed by *Marryat's The Pirate*, and *Dickens's Oliver Twist*.

A POPULAR edition of Mr. Frank Barrett's novel, *Out of the Jaws of Death*, will be published by Messrs. Cassell & Co. early next month.

DURING the whole of next week, Messrs. Sotheby will be engaged in selling a miscellaneous collection, made up from several different libraries, including that of the late G. W. Reid, keeper of the prints in the British Museum. Among the lots we notice a very curious set of autograph letters of Byron and other Byronians; three volumes of the weekly journal *Britannia* (1840-42), containing articles by Thackeray that have never been reprinted; and—*horribile dictu*—a large collection of engraved titlepages and frontispieces, torn from old and rare books!

THE committee of the Athenaeum Club have elected the following, under the rule which empowers them to elect nine persons annually "of distinguished eminence in science, literature, the arts, or for public services": Sir Benjamin Baker, joint engineer of the Forth Bridge; Sir J. B. Lyall, late lieutenant-governor of the Punjab, and brother of Sir A. C. Lyall; and the Rev. Dr. W. Gunion Rutherford, head master of Westminster.

IT is with personal regret that we record the death of Mr. John Addington Symonds, the news of which reaches us on the day of going to press. This very week his latest book has been published—a Study of Walt Whitman.

#### THE FORTHCOMING MAGAZINES.

A REPLY to the recent criticism on the policy of the Pope in the *Contemporary Review* will be contributed to the forthcoming number by Father Brandi, S.J., the editor of *Civiltà Cattolica*.

THE *National Review* for May will contain articles on "The Destiny of the Far East," by the Hon. George Curzon; "The Romance of the National Gallery," by Mrs. E. T. Cook; and "Amusements of the People," by Lady Jeune. There will also be a discussion by several writers on "Tory Journals and the Tory Party."

THE next issue of the *Antiquary* will contain the usual quarterly article by Mr. Haverfield, on "Recent Romano-British Discoveries"; Mr. Robert Blair concludes his account of the museum of Collierly Castle, Northumberland; Folklore is represented by the opening paper of a series by Miss Thoyt on "Children's Games in Berkshire"; the Rev. F. W. Weaver contributes an account of the Will of Dean Carent of Wells; while Prof. Halbherr describes recent excavations in Crete.

SIR J. E. MILLAIS's picture of "Ophelia" will be reproduced as a full-page photogravure in the May number of the *Art Journal*, which



also contains the first of a series of illustrated articles on the artistic side of the World's Fair at Chicago.

In addition to what we mentioned last week, the *English Illustrated Magazine* for May will have articles on "The Imperial Institute," by Sir Somers Vane, the organising secretary; on "The Church Army Labour Homes," by Mr. Edward Clifford; on "The Theatres," by Mr. W. Archer, with illustrations; and on a cruise in a torpedo-boat.

AMONG the contents of *Good Words* for May will be: a poem by Mr. George Cotterell, entitled "The Coming of May"; "An Enigma," by Mr. William Canton; "Cider-Making," by the Rev. S. Baring Gould; "The Ethics of a Dinner Party," by Lady Magnus; "At Home with the Lord," by Dr. R. W. Dale; and "Bartimaeus," by the Bishop of Ripon.

The *Sunday Magazine* will contain: "Sorrow's Pilgrimage," by Carmen Sylva (the Queen of Roumania); "The Light of the World," by Archdeacon Sinclair; "The Jubilee of the Disruption of the Church of Scotland," by the Rev. Dr. James Stalker; and "Some Interesting Animals," by the Rev. T. Wood.

NEXT week will be published the first number of the *Lady's World*: a Chronicle of Fashion and the Home, together with a supplement, entitled "The Junior World." The editors are Mr. Charles Tiller and Miss Meta Joseph; and the publishing office is in Henrietta-street, Covent-garden.

#### UNIVERSITY JOTTINGS.

TERM begins, at both Oxford and Cambridge, at the end of the present week.

PROF. MAX MÜLLER is leaving Oxford immediately for a visit to Greece.

THE Rev. C. B. Upton, lecturer on philosophy in Manchester New College, will give the Hibbert Lectures for 1893, his subject being "The Bases of Religious Belief." The course will consist of six lectures, to be delivered at the Portman Rooms, Baker-street, on Tuesdays and Thursdays at 5 p.m., beginning on April 25; and it will also be given on the preceding days at 90, High-street, Oxford.

MR. S. ARTHUR STRONG, of St. John's College, will deliver two courses of lectures at Cambridge this term on Assyriology, under the sanction of the board for Oriental studies. The subjects are: "The East India House Inscription of Nebuchadnezzar," and "Selected Bilingual Texts."

MR. W. H. COZENS-HARDY, of New College, the recently elected geographical student at Oxford, has chosen for his special field of research the eastern frontiers of Montenegro, where he has already travelled, and of which he possesses some knowledge of the language.

MR. MAURICE HEWLETT will deliver a course of six lectures this term at University College, London, on behalf of Prof. R. S. Poole. The subject is "The Materials of Literature and Art in the Middle Ages"; and the lecturer proposes to discuss, so far as possible, all the main subjects of artistic expression—religion, myth and legend, nature, and man. The lectures will be given on Mondays, at 5 p.m., beginning on May 1. The introductory lecture is free to the public.

In continuation of former courses, Mr. Cosmo Monkhouse will give a series of lectures at the ladies' department of King's College, Kensington-square, on "Some Artists not well represented in the National Gallery." The first lecture, on Giotto, is to be delivered on Friday next, April 28.

ON Sunday next, April 23, at 7.30 p.m., Prof. Henry Sidgwick, of Cambridge, will deliver a lecture to the London Ethical Society, at Essex Hall, Strand, upon "My Station and its Duties."

In addition to his lectures at the London Institution on "The Debt of English Literature to the Classics of Greece," already announced in the ACADEMY, Mr. J. Churton Collins will also commence next week two other courses of lectures for the London Society for the Extension of University Teaching: at Paddington, upon "Shakspeare," in continuation of a former course; and at Streatham, upon "Mrs. Browning, Clough, and Matthew Arnold."

THE two latest donors of books to the travelling libraries of the Oxford University Extension are Mr. John Murray and Messrs. W. H. Allen. The total number of volumes now contained in these libraries is nearly 10,000; and, apart from gifts, the delegacy has expended upon them upwards of £2100 in the purchase of books.

THE following nominations for three vacant chairs at the Collège de France have been proposed by the Académie des Inscriptions: Hebrew, Chaldean, and Syriac, M. Philippe Berger; Chinese and Tartar-Mandchu, M. Chavannes; Teutonic, M. Chuquet.

#### ORIGINAL VERSE.

COME!

YOUR honeysuckle spreads above the wicket  
Gray leaflets in serene, light hardihood;  
A bluer haze broods under every thicket,  
A softer mystery moves within the wood.

Sigh not again that, "did the summer linger  
How many a bud had bloomed that now is  
dead!"

For winter touches with relenting finger  
The gentle lives that will not be gainsaid.

O lyric day of daffodils awaking  
To joyance of the blackbird and the thrush!  
O day to know that spring her way is taking  
By perfume of the red mezerion bush!

To reck no more than newly mated linnet  
Of woe that past or future may unfold,  
Casting your heart, and all the care within it,  
To crocus cups of sunshine and of gold!

We are at one with every green thing growing;  
Never an upward longing that was dumb,  
But finds a voice in the high overflowing  
Of some bird heart. Hark! to my thrush's  
"Come!"

K. B.

#### MAGAZINES AND REVIEWS.

WE would call the attention of folklorists to an article on the National Games of India in the April number of the *Indian Magazine and Review* (Constable), only warning them that, as the writer is a Madras, his remarks may not apply equally to Northern and Western India. Though we have often read about Indian gymnastics (including wrestling and the clubs), we have never before come across so detailed account of the sports of children. Not that the games are confined to the very young. The writer tells us that, in a variety of bat and ball, there was a man in his village, aged over sixty-five, who could hit the ball much further than any of the younger fellows. Several games are described showing affinities with bat-and-ball, rounders, fives, and even cricket, which are worthy the attention of Mr. Andrew Lang. Some of them, also, are distinctly rough. "Often the players come home with their shins fractured or sprained, or minus some dental appendages." There are "marble celebrities" in every village. Swimming is stated to be more assiduously cultivated than in Europe; and the art of jumping into the

water feet-first from great heights, which we have heard about in Northern India (? at Delhi), is specially practised in the southern district of Tanjore. Nothing is said here about the dangerous practice of chasing bulls.

#### THE NEW OXFORD BIBLE FOR TEACHERS.

FOR some years past the delegates of the Clarendon Press have had in preparation a thorough revision of the "Helps to the Study of the Bible," which first appeared in 1876 as a companion to their *Oxford Bible for Teachers*. An edition of it, in minion crown 8vo., will be published this week; and there will ultimately be no less than twenty editions, in sizes ranging from pica post 4to. to diamond 24mo.

The present revision has been carried out under the general superintendence of Canon Maclear, warden of St. Augustine's College, Canterbury, who has himself written most of the introductions, summaries, &c., with considerable assistance from Canon Girdlestone. A section which now appears for the first time is that on the Witness of Modern Discoveries to the Old Testament Narrative, contributed by Canon Girdlestone, Dr. Reinhold Rost, and Dr. Carl Bezold. Another new section is that on the Political Condition of Judaea in the First Century A.D. Prof. Skeat has compiled the List of Obsolete or Ambiguous Words used in the Authorised Version. The following have revised special sections: Canon Churton that on the Apocrypha; Prof. Edward Hull, the Geology of Bible Lands; Mr. L. Fletcher, Precious Stones; Mr. W. Carruthers, Botany; Mr. E. B. Poulton, Animals, Birds, and Fishes; Sir John Stainer, Music and Musical Instruments; Mr. Barclay V. Head, Jewish Weights, Money, and Measures; Mr. E. A. W. Budge, the Glossary of Antiquities, Customs, &c.; the Rev. M. J. Simmonds, the Dictionary of Proper Names. The maps and the geographical sections have been revised, in accordance with the most recent discoveries and identifications, by Mr. Henry Courtier.

An entirely new feature of this edition will be the illustrations, consisting of 64 full-page plates. They have been selected and described by Messrs. E. Maunde Thompson, A. S. Murray, and E. A. Wallis Budge, of the British Museum. They consist of facsimiles from the most ancient MS. versions of the Bible in Greek (Vaticanus, Alexandrinus, and Sinaiticus), Latin, Hebrew, Syriac, Samaritan, Arabic, and Coptic. A table of alphabets, showing the development of the Hebrew, Greek, and Latin alphabets from the Egyptian hieratic, has been included. Egyptian and Assyrian, Babylonian and Phœnician monuments are also represented, which refer directly to important historical events recorded in the Bible, such as the wars of Mesha, king of Moab, with the Israelites; the capture of Jerusalem by Sennacherib; the payment of tribute to Shalmaneser II. by Jehu; the capture of Babylon by Cyrus; the capture of Ashdod by Sargon, king of Assyria. Assyrian ceremonies, scenes of war and the chase, &c., are fully illustrated from the bas-reliefs from the palaces of Assur-nasir-pal, Shalmaneser II., Tiglathpileser III., Sennacherib, and Assurbanipal, now preserved in the British Museum. Accurate copies are given of stelae, papyri, tablets, and other antiquities which refer to the religion and manners and customs of the nations with whom the Jews came into contact. Among these are:—The Assyrian accounts of the Creation and of the Deluge; the tablet recording the manner of the ritual and the style of the sacerdotal vestments of the Sun-god at Sippara; a Babylonian landmark; seals as old as the time of Abraham, inscribed with mythological scenes; the Egyptian custom of mummifying the dead; the weighing of the

heart of the dead man in the Judgment Hall of Osiris; the return of the soul to the body after judgment; Egyptian brickmaking, &c. Special care has been taken to insert only authentic copies of objects which bear indisputably upon matters recorded in Holy Scripture. To each illustration is added a short description, supplying dates and facts.

### SELECTED FOREIGN BOOKS.

#### GENERAL LITERATURE

- BARANTE, *Souvenirs du Baron de (1782-1866)*, p.p. Claude de Barante. T. III. Paris: Calmann Lévy. 7 fr. 50 c.  
 BERNHARDT, Theodor v., *Aus dem Leben*. I. Thl. Leipzig: Hirzel. 4 M. 50 Pf.  
 CENTRUX, A., *Les Cris de Londres au XVIII<sup>e</sup> Siècle*. Paris: Chamuel. 3 fr.  
 CHAVANNES, E., *La sculpture sur pierre en Chine au temps des deux dynasties Han*. Paris: Leroux. 30 fr.  
 GELHAUS, B., *Mittelhochdeutsche Dichtung in ihrer Beziehung zur biblisch-rabbinischen Litteratur*. 4. Hft. Frankfurt-a-M.: Kauffmann. 1 M. 75 Pf.  
 KNOTEL, A. F. E., *Atlantis u. das Volk der Atlanten*. Leipzig: Grunow. 4 M. 50 Pf.  
 LOTT, Pierre, *L'exilée*. Paris: Calmann Lévy. 3 fr. 50 c.  
 RENOUVIER, Ch., *Victor Hugo—le Poète*. Paris: Colin. 3 fr. 50 c.

#### THEOLOGY, ETC.

- JACOB, L., *Die Stellung zum mosaischen Gesetz*. Göttingen: Vandenhoeck. 1 M. 30 Pf.  
 NAVILLE, Ernest, *Le Témoignage du Christ et l'unité du monde chrétien*. Paris: Fischbacher. 6 fr.

#### HISTORY.

- BREYER, B., *Die Legation d. Kardinalbischofs Nikolaus v. Alban in Skandinavien*. Leipzig: Fock. 1 M.  
 CHAPTAL, le Comte, *Mes souvenirs sur Napoléon*, p.p. le Vis Ad. Chaptal. Paris: Plon. 7 fr. 50 c.  
 FRANCOIS, H., *L'organisation de la cité athénienne et la réforme de Clisthène*. Paris: Bouillon. 3 fr.  
 GESCHICHTSQUELLEN der Prov. Sachsen u. angrenzender Gebiete. *Urkundenbuch der Stadt Goslar*. Bearb. v. G. Bode. 1. Thl. (922-1250). Halle: Hendel. 16 M.  
 GIACOMETTI, G., *La Question italienne (1814 à 1830)*. Paris: Plon. 3 fr. 50 c.  
 JANVIER, A., *Le Livre d'or de la municipalité Amiénoise*. Paris: Plon. 7 fr. 50 c.  
 LUDWIG, G., *Die Politik Nürnbergs im Zeitalter der Reformation (von 1520-1534)*. Göttingen: Vandenhoeck. 3 M. 50 Pf.  
 MAUGRAS, G., *Le Duc de Lauzun et la Cour intime de Louis XV*. Paris: Plon. 7 fr. 50 c.  
 REITZENSTEIN, K. Frh. v., *Der Feldzug d. J. 1632 am Oberrhein u. in Westfalen bis zur Schlacht v. Wimpfen*. München: Zippener. 3 M. 20 Pf.

#### PHYSICAL SCIENCE.

- BARTHE, M., *Die Medicin der Naturvölker*. Ethnologische Beiträge zur Urgeschichte der Medicin. I. Lfg. Leipzig: Grieben. 1 M. 50 Pf.

#### PHILOLOGY, ETC.

- FEILCHENFELD, J. E., *Einleitender Beitrag zum gaub-alkur'an*. Breslau: Koebner. 1 M. 50 Pf.  
 JOHNSON, F., *De conjunctivi et optativi usu Euripides in enantiasti finalibus et conditionalibus*. Berlin: Heinrich. 2 M.  
 MEYER, G., *Türkische Studien*. I. Die griech. u. roman. Bestandtheile im Wortschatze d. Osmanisch-Türkischen. Leipzig: Freytag. 2 M.  
 MUCKE, E., *De consonarum in graeca lingua praeter Asiaticum dialectum neolicum geminationis*. Particula II. Leipzig: Fock. 1 M. 50 Pf.  
 SCHACK-SCHACKENBURG, H., *Aegyptologische Studien*. I. Hft. Zur Grammatik der Pyramidentexte. I. Leipzig: Hinrichs. 4 M.  
 STERNBACH, L., *Analecta Photiana*. Krakau: Polnische Verlags-Gesellschaft. 1 M. 50 Pf.  
 WEISSMANN, K., *Die aeneische Aufführung der griechischen Dramen d. 5. Jahrh.* München: Kaiser. 1 M. 50 Pf.

### CORRESPONDENCE.

WAS SAMUEL PEPPYS'S FIRST COLLEGE TRINITY OR TRINITY HALL?

London: April 19, 1893.

In the Particulars of the Life of Samuel Pepys, prefixed to his new edition of the *Diary* (George Bell), Mr. H. B. Wheatley again raises, without finally determining, the question whether Pepys's first college at Cambridge, before he went to Magdalene, was Trinity or Trinity Hall.

Lord Braybrooke stated that it was Trinity College, but gave no authority. Mr. Mynors Bright printed the following extract from the Registrar's Book of Magdalene, immediately after the entry of Pepys's admission as sizar on October 1, 1650:

"Mem. eum prius admissum fuisse in Aula Trin: 21 die Junii ejusdem anni, ut patet ex testif.

Mri Twells ibidem Socio, dat. Mar. 4, 1650-1, quo die etiam in ordinem transit Pensionarium apud nos."

Not unnaturally, Mr. Wheatley accepts this as decisive evidence in favour of Trinity Hall. But we do not feel so sure. It appears that the registers of Trinity Hall do not go back so far as this date, while those of Trinity College have no record of the name of Pepys. This omission, however, might easily be accounted for.

On the other hand, there are two facts which seem worth mentioning in this connexion. In the document by which Pepys disposed of the ultimate destination of his library, he bequeathed it to "the colleges of Trinity or Magdalene preferably to all others," and of these two rather to the latter; and he further directed that the said two colleges should have a perpetual right of visitation in the matter over one another. That Trinity College and not Trinity Hall was intended is made clear by the mention in the same document of "the new library there." Again, in the list of those to whom mourning rings were presented upon the occasion of his death, the only two Cambridge names are those of the Master of Magdalene and the Master of Trinity (Dr. Bentley). By the way, there is here a misleading bracket in Mr. Wheatley's text (p. lxxv), as if Dean Aldrich and Prof. Wallis were also Cambridge men.

We know not whether these facts furnish much support to Lord Braybrooke's statement, against the words of the entry in the Magdalene register. But there ought to be an easy mode of deciding the doubt once and for all. Surely it cannot be beyond the resources of the Cambridge archivists, whom Mr. Wheatley tells us that he has consulted, to ascertain whether the Twells above mentioned was a fellow of Trinity College or of Trinity Hall.

J. S. C.

### THE DATE OF CACCIAGUIDA'S BIRTH—A NOTE ON "PAR." XVI. 34-39.

Stanhoe Grange, Norfolk: April 17, 1893.

Among the objections urged by the commentators against the acceptance of the year 1091 as the date of Cacciaguida's birth (*Par.* xvi. 34-39), is the consideration that in that case he would have been fifty-six when, by his own account (*Par.* xv. 139-148), he accompanied the Emperor Conrad III. on the Second Crusade (1147-1149)—it being assumed that no one was likely to join an expedition to the East at such an advanced age.

I may point out that the force of this objection is considerably weakened by the fact that the famous veteran, Erard de Valéry, the "vecchio Alardo" of *Inf.* xxviii. 18, was at least sixty-five when (in 1265) he made his second voyage to the Holy Land. It was on his way back from Palestine three years later that he played such an important part in the battle of Tagliacozzo (August 23, 1268), which resulted in the defeat of the young Conradin by Charles of Anjou, and the final extinction of the Hohenstaufen dynasty.

Still more to the point is the fact that, in the following year, Erard again assumed the Cross, and accompanied St. Louis on the ill-fated last Crusade, at which time he was close upon seventy (see a former letter of mine in the *ACADEMY* for August 4, 1888).

There is nothing very extravagant, therefore, in the assumption that Cacciaguida did a similar thing at the age of fifty-six. Benvenuto da Imola, indeed, complacently makes the latter go crusading at the age of one hundred! which shows him to have been on this occasion hardly more wide awake than those ingenious commentators who represent Cacciaguida as having been born some twenty years after his own death.

PAGET TOYNBEE.

### A HEBREW ETYMOLOGY.

Philadelphia: March 23, 1893.

Will you kindly allow me to direct Mr. Herz's attention to the fact that his derivation of תרגום from תרגל, communicated to the *ACADEMY* of March 18, was suggested as early as 1886 in the first part of my *Dictionary of the Targumim, the Talmud, &c.* (p. 42)?

M. JASTROW.

### APPOINTMENTS FOR NEXT WEEK.

- SUNDAY, April 23, 11.15 a.m. Ethical: "Children and Ideals of Character," by Dr. Stanton Coit.  
 7.30 p.m. Ethical: "My Station and its Duties," by Prof. Henry Sidgwick.  
 MONDAY, April 24, 2 p.m. Antiquaries: Anniversary Meeting.  
 8 p.m. Society of Arts: Cantor Lecture, "Some Masters of Ornament," III., by Mr. L. F. Day.  
 8 p.m. Aristotelian: "The Formation of Concepts," by Mr. Herbert W. Blunt.  
 8.30 p.m. Geographical: "Journeys in French Indo-China," by the Hon. G. N. Curzon.  
 TUESDAY, April 25, 3 p.m. Royal Institution: "Symbolism in Ceremonies, Customs, and Art," III., by Dr. John Macdonell.  
 8 p.m. Civil Engineers: Discussion, "Steam-Engine Trials," by the late P. W. Willans.  
 WEDNESDAY, April 26, 8 p.m. Geological: "The Origin of the Crystalline Schists of the Malvern Hills," by Dr. Charles Callaway; "Supplementary Notes on the Metamorphic Rocks around the Shap Granite," by Messrs. Alfred Harker and J. E. Marr; "Study of the Dykes of Hope, Idaho," by Mr. Herbert R. Wood.  
 9 p.m. Society of Arts: "The Optical Correction of Photographs," by Mr. R. van der Weyde.  
 THURSDAY, April 27, 3 p.m. Royal Institution: "The Atmosphere," III., by Prof. Dewar.  
 4.30 p.m. Society of Arts: "Indian Manufactures: their Present State and Prospects," by Sir Juland Danvers.  
 8 p.m. Electrical Engineers: Discussion, "The Distribution of Power by Alternate Current Motors," by Mr. A. T. Snell.  
 FRIDAY, April 28, 5 p.m. Physical: "Experiments on the Viscosity of Liquids," by Prof. Perry and Messrs. J. Graham and L. W. Heath; "Luminous Discharges in Electrodesless Vacuum Tubes," by Mr. E. C. Rimington.  
 7.30 p.m. Civil Engineers: Students' Meeting, "Fire-Risks of Electric Lighting," by Mr. H. W. Handcock.  
 9 p.m. Royal Institution: "The Transmission of a Nervous Impulse," by Prof. F. Gotch.  
 SATURDAY, April 29, 3 p.m. Royal Institution: Tyndall Lecture, "Some Applications of Electricity to Chemistry," III., by Mr. James Swinburne.

### SCIENCE.

#### A RUSSIAN STUDY OF SHAMANISM.

*Shamanstvo: Sravnitelno-Etnographicheskoe Osherki. Vipusk Pervii.* By V. M. Mikhailovski. (Moscow: Ethnological Society.)

To the study of anthropology and *Völkerpsychologie*, as the Germans call it, some of the most useful contributions have appeared in Russia. That vast empire, containing as it does so many different races, offers a wide field for research. Not only do the Aryan peoples by whom it is inhabited supply us with some of the most interesting survivals of old-world beliefs and customs, but also the several branches of the great Ugro-Altaic family—the Tatar, the Finnish, the Samoyedes, the Buriats, the Tunguses, and all the varied peoples of Siberia. We have occasionally called the attention of readers of the *ACADEMY* to some of the Russian works on the superstitions of these different races; and on the present occasion we wish to give a welcome to the labours of M. Mikhailovski published in the *Transactions of the Society for Natural History, Anthropology, and Ethnography*.

The subject which our author has chosen is Shamanism, or belief in the *shaman*, a kind of medicine-man, who by his incantations, accompanied with distortions and convulsions, cures diseases, produces rain, and discharges the functions of a prophet. Shamanism in one form or



another is very widely spread; it is familiar to North American Indians, Australians, Caffres, and the Siberian races. The author has divided the present portion of his work into two great sections: in the first he treats of the views on nature and life presented by Shamanism generally, in the second he traces Shamanism among the races of Siberia. The discussion of the latter question is the great object of his book. In the first part of the work we are struck at once with the wide range of our author's reading on the subject. He has the whole literature at his fingers' ends: sometimes we find him quoting from works which are familiar to us as household words, those of Dr. Tylor for instance, or Catlin on the American Indians. The ethnological publications of the Smithsonian Institution furnish him with much valuable material, and also the Journals of the anthropological societies of various countries. This carefulness in collecting the impressions of many travellers is accompanied by true modesty on the part of the author himself. In the earlier portion of his work he frankly tells us that he does not in all cases look upon his own views as final, and will be contented if the statement of them here will elicit those of others. At the same time, he deprecates the point of view from which many enquirers have regarded the superstitions of savage races: they are to be studied objectively.

"Even in the nineteenth century," he says, "missionaries, who devoted much labour to the diffusion of Christianity, have not been able to put before us, without prejudice, the religious views of heathen races. We have only to take, for example, the books of the English clergyman Moffat and the Jesuit Spillmann, which treat of the life of the South African peoples, to see to what a degree honourable and sensible investigators may make mistakes, in consequence of their prejudices."

Our author then proceeds to examine the beliefs of savage races with regard to the soul, and its existence apart from the body. From the time of Herodotus we are familiar with the custom of burying weapons with their dead owner. With the Buriats the future life is to be passed on the same lines as the earthly one, only it is to be infinitely more comfortable and more crowded with material blessings. The Votiaks, when unmarried people are buried, are in the habit of piously wishing that they may be comfortably married in the next world. When the soul departs, according to the Buriats, it takes the form of a bee, and hence they have great scruples about killing that insect. On page 19 our author discourses at some length on the various animals and birds into which the soul is supposed to migrate. Most of these rude peoples seem to think that the dead, in the mysterious world, will want food and clothing. Hence the Votiaks and Cheremisses are heard saying at the grave, as they place upon it a cup and some cakes, "do not go hungry, without having eaten and drunk." Widely spread also is the weird story of the peregrinations of the soul: how it has to pass through rivers and mountains as it accomplishes its lonely journey. But for these beliefs we need not travel to Siberia or the Dyaks. Few readers

are unacquainted with the gruesome "Lyke-Wake," which was preserved by the antiquary Aubrey, and is said to have been sung over corpses in the North of England as late as the year 1624:

"From Whinny-muir when thou mayst passe  
Everie nighte and alle,  
To Brigg o' Dread thou comest at last,  
And Christe receive thy saule.

"From Brigg o' Dread when thou mayst passe  
Everie nighte and alle,  
To Purgatory Fire thou comest at last,  
And Christe receive thy saule."

Then there is the terror lest the ghost should come back and do mischief to those whom he has left behind. The Votiaks try to efface the marks of the road by which the corpse was taken to burial, so that the ghost should not be able to find his way back; and M. Mikhailovski quotes at some length a curious prayer, in which the Votiaks are in the habit of entreating the dead not to injure the cattle or show other malignant feelings. It appears that those who have committed suicide or have met with violent deaths are particularly dreaded. We find everywhere the medicine man as a healer of disease, which is supposed to be caused by magic. We are told that in many parts of Siberia and European Russia inhabited by the Ugro-Altaic races the people will not make use of the Government doctors, although they can get their services for nothing, but betake themselves to the *shamans*, who exact enormous fees and seem to be in the habit of living at the expense of their patients while they are treating them. Their prodigality in this respect reminds us of the "coshering" in vogue among the ancient Irish. As all diseases are supposed to be caused by evil spirits, we can easily imagine that the *shaman* is great at hysterics and other similar ailments. The office appears to be hereditary among some of these savage peoples; among others it is elective. We are told that the relatives of a man who has been killed by lightning stand an excellent chance of being appointed, because this is supposed to be a special summons from the gods. The *shamans* do not ordinarily wear sacerdotal robes, but put on a magic dress when they begin their incantations. On page 71 this dress is described very minutely by M. Mikhailovski. The sound of bells and the beating of a drum accompany the mysterious rites. The drum is painted all over with strange figures; in fact the hierophant envelops himself with magic as in the description of the poet:

"Weave a circle round him thrice,  
And close your eyes with holy dread."

It is impossible to exhaust the many interesting facts communicated by M. Mikhailovski on the folklore of these little known races. Of course, there is the widespread cultus of animals, trees, and stones. There is the same belief in totems as among the American Indians. Among the people of Kamchatka the bear is held in especial honour, and no one dares to call him familiarly by name. The Votiaks take off their hats in reverence when they meet a bear in the woods. The cultus of trees is found everywhere, and we are reminded

of the sacred groves of the Druids and Lithuanians. Stones are worshipped, for the curious reason that they are supposed to be petrified people: the Buriats offer sacrifices to them.

By the few extracts which we have given we hope to call attention to the merits of this interesting book, which furnishes so much material for the study of an obscure part of the world. *Völkerpsychologie* has entered upon a new life, which is every day more fruitful, since it has been established upon a broader and truer basis, and includes the widest study of humanity, even the most savage races. To this study M. Mikhailovski offers us no insignificant contribution, and we look forward to the continuation of his useful labours.

W. R. MORFILL.

#### CORRESPONDENCE.

THE PANAMMU INSCRIPTION OF THE ZINJIRLI COLLECTION.

Leipzig: April 4, 1891.

The work of the committee formed in 1887 in Berlin for the exploration of the ancient Orient has already brought to the Berlin Museum several very valuable monuments. At Zinjirli (a town about seventy miles to the N.E. of Iskenderun, lat. 37° 6' long. 36° 41'), the gate of the inner wall of the city with forty figures in relief, a monolith of Esarhaddon containing eighty-eight lines of inscription, and emblems of twelve gods have been found. Two walls surrounding the city in a circle, and having a circumference of almost a mile and a quarter, with one hundred towers and three gates, were discovered in 1890. The inner part of the city was protected by three other walls, within which two palaces have been unearthed, one in the western part and one in the eastern. The sculptures found upon the gates belong to a very early period of art—a period in all probability corresponding to the time of the hieroglyphic writing found upon some of the monuments discovered here as well as in many other places in Syria. The art of the hieroglyphic monuments differs almost as much from the art of the later monuments bearing inscriptions in old Aramaic letters as the hieroglyphs themselves differ palaeographically from the developed alphabet. Dr. Luschau is of opinion that there are two other palaces, one in the northern part, and one in the central part; and that in these the transition stage between the earlier and the later art, and between hieroglyphs and alphabetic writing, may be discovered.

While at Berlin I had an opportunity of collating and securing impressions of the inscriptions, and as the Panammu inscription is so important, I have ventured to make a translation of it on the basis of my collation. Some of my readings differ from those given by Prof. Sachau in his excellent and cautious translation in the *Mitteilungen*. In the second line, for example, where Prof. Sachau reads an *l* instead of a *z*, as it doubtless is, he is forced to render "the gods of hwt" instead of "which was." My rendering of the text, though independently made, is nevertheless indebted to Prof. Sachau's treatment of the inscription as a whole.

#### INSCRIPTION.

"This statue Bar-Rekub erected to his father, Panammu, the son of Bar-Sur [in commemoration] of the year in which he escaped [the destruction which was in the house] of his father.

"The gods of the land of Ja'di delivered from the destruction which was in the house

father. And (certain) people arose and destroyed (?) . . . The sword (?) of destruction [they brought] into the house of his father. And they slew his father, Bar-Sur, and slew seventy, 70, of the kinsmen (?) of his father. . . . And the rest of the land filled the prisons, and they caused the cities that were laid waste to be more numerous than those that were inhabited. Then [spake the god(s) of the land of Ja'di] to the people before me (?) Ye have put a sword in my house and ye have slain one of my sons, therefore, will I make grievous the destruction of the sword in the land of Ja'di. . . . Panammu, the son of Qaral. . . . [And it was destroyed] the grain, and millet and wheat and barley and a half a measure (of each) was sold for a shekel, and a quarter of a *shot* of vegetables for a shekel, and an *asnaq* of wine (drink) for a shekel. Then brought my father Pan[ammu wine] with presents to the King of Assyria. And he appointed him king over the house of his father. And he emptied the prisons and set free the captives of [the land of] Ja'di . . . and he set free the women who were in the prisons. . . . [He rebuilt the house] of his father and made it more beautiful than before. And wheat and barley and grain (?) and *Choroth* were multiplied and there was food in abundance. . . . its price was diminished (?) And in the days of my father, Panammu, he appointed men lords of *Kefri* and lords of chariots and my father, Panammu, caused them to go upon the highway(s) (?) of the Kings of *Kbr* . . . my father was not a lord of silver and not a lord of gold (= was not rich in silver and gold). In his wisdom and in his righteousness, accordingly (?), he laid hold upon the skirt (wing) of his lord, the king of Assyria, the great [king. And the king] of Assyria appointed him over the prefects and governors (?) of (the land of) Ja'di and his lord the king of Assyria made him to rejoice over the kings of *Kbr*. (prob. means kings of surrounding regions). . . . In the chariot (?) of his lord Tiglathpileser, the king of Assyria, [he went.] His (Tiglathpileser's) camp was pitched from the East even unto the West. . . . The four quarters (of the earth he subdued) and the people of the East he brought to the West and the people of the West he brought to the East. And my father [fought for him and he added to his territory] his lord, Tiglathpileser, king of Assyria, cities from the territory of Gurgum. . . . And my father, Panammu, the son of Bar-Sur. . . . And my father, Panammu, also died in the service (?) of his lord Tiglathpileser, the king of Assyria, in the camp . . . and all the camp of his lord, the king of Assyria, wept for him. And his lord, the king of Assyria, took . . . and he set up for him coverings (?) for a month and (afterwards) he brought (the body) of my father from Damascus to its place. All his house mourned for him and I, (=as for me) Bar-Rekub, son of Panammu, because of the righteousness of my father and because of my own righteousness, he caused me to sit, my lord, the king of Assyria (upon the throne) of my father Panammu, the son of Bar-Sur. And I have set up this statue (as a memorial) to my father, Panammu, the son of Bar-Sur. . . . And I gave command with respect to presents and offerings specified (?) . . . and the presents were brought before the grave of my father, Panammu. . . . And this memorial is before Hadad and El and Rekub-El, the lord of the house, and Shemesh and all the gods of Ja'di . . . [it is] in the presence of the gods and in the presence of men."

NOTE.—Brackets enclose probable restorations; parentheses explanatory words or literal renderings; points indicate lacunae.

JAMES A. CRAIG.  
London: April 12, 1893.

Since writing the above, a copy of the *Revue Semitique* containing an article on these monuments, and a translation of both the Hadad and Panammu inscriptions by M. Halévy, has come into my hands, through the kindness of M. Boissier. The article and translations are based upon a copy made by the author. The translation differs widely in some respects from the above, and from the very cautious translation of Prof. Sachau. In some points his view coincides with my own, as e.g., in regarding *lo* as negative and not as the preposition with suffix. Where I have translated ["And it

was destroyed] the grain, and millet, and wheat, and barley, and a half-a-measure (of each) was sold for a shekel, and a quarter of a *shot* of vegetables for a shekel, and an *asnaq* of wine (drink) for a shekel," M. Halévy renders without any indication of a break in the text: "La desolation et l'incendie et l'iniquité dans le pays et il y avait aussi un distributeur et un peseur et un prévôt dans le [pays?]." This translation suggested another look at the text, but I see no reason for altering my translation in its favour—valuable as the article referred to by this eminent scholar is—any more than I can see the logical or historical "Begriffsentwicklung" in *nps* "âme, personne, monument."

J. A. C.

#### THE SEMITISM OF THE HITTITES.

Oxford: April 15, 1893.

The coincidence of several independent scholars is always a point in favour of their conclusions. May I remark that in basing a presumption of the Semitism of the Hittite language on the passage in Sargon's "Bull Inscription" (ll. 67-69), Mr. Tyler has been anticipated by Mr. C. J. Ball (*Proceedings of Society of Biblical Archaeology*, February 1, 1887), who also compares the Hittite *khilani* with the Hebrew *khalloni* (?), Jer. xxii. 14? Nor should it be forgotten that Prof. Whitehouse, in the English edition of Schrader's *Die Keilinschriften und das A. T.* (vol. ii., introd., p. xi.), has made the same comparison of *khilani* and *khalloni*. It seems to me, however, that a Hittite form *חלני* can hardly be accepted in a Hebrew prophecy. Should we not read, with Hitzig, Graf, and others *חלני*, taking over the unnecessary *ו* וספן (point ספן)? Lastly, in referring to Ezek. xvi. 3, Mr. Tyler has been anticipated again and again by Prof. Sayce, whose insistence on what appears to some a highly dubious conjecture will not, I hope, be imitated by Mr. Tyler. I wonder much what Mr. Tyler will say of the already famous inscriptions of Zinjirli, on which M. Halévy and Prof. Sachau have expressed such different opinions.

T. K. CHEYNE.

#### SCIENCE NOTES.

MR. EDWARD J. BLES, formerly research fellow in zoology at Owens College, has been appointed director of the laboratory of the Marine Biological Association at Plymouth, in succession to Mr. W. S. Calderwood.

THE annual dinner of the Royal Geographical Society will be held on Saturday, May 13, at the Hôtel Métropole, Sir M. E. Grant Duff, president, in the chair.

MR. T. M. STONE has presented to the Royal College of Surgeons a valuable collection of portraits and autograph letters of members of the profession, which has been placed in the library of the college.

MESSRS. HENRY SOTHERAN & Co. have ready for issue Dr. R. Bowdler Sharpe's Monograph of the Birds of Paradise and the Bower-Birds. The edition is limited to 350 copies.

MESSRS. MACMILLAN will publish shortly a volume of *Lectures on Sanitary Law*, by Dr. A. Wynter Blyth, medical officer of health for Marylebone, and also a barrister of Lincoln's Inn.

TWO new volumes in Messrs. Methuen's University Extension Series will be: *Electrical Science*, by Mr. George J. Burch, with numerous illustrations; and *The Chemistry of Fire*, by Mr. M. Pattison Muir.

THE Religious Tract Society announce *The Romance of Electricity*, by Mr. James Munro, author of "Electricity and its Uses."

#### PHILOLOGY NOTES.

THE Religious Tract Society will publish immediately a new volume by Prof. Sayce, entitled *Social Life among the Assyrians and Babylonians*.

MESSRS. LUZAC & Co., of Great Russell-street, will publish this week the fourth edition, enlarged and improved, of Sir Monier Monier-Williams's *Indian Wisdom: or, Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindus*, with a brief history of the chief departments of Sanskrit literature, and an account of the past and present condition of India, moral and intellectual. The last edition of this work appeared in 1876. Some delay in the issue of the present edition has been caused by the author's recent illness, which prevented him from correcting the proof-sheets with his own hand.

THE new volume of Prof. Max Müller's Gifford Lectures, entitled *Theosophy or Practical Religion*, contains at the end a catalogue of the author's principal works, which number altogether nearly eighty volumes. First in date comes his translation of the *Hitopadesa* into German (1844). As early as 1847, he contributed a paper to the Transactions of the British Association, upon "The Relation of Bengali to the Aryan and Aboriginal Languages of India." In 1849, appeared the first volume of his edition of the *Rig-Veda*, of which a revised edition was published a year or two ago. In 1853, he wrote, in the form of a letter to Chevalier Bunsen, his views on the Turanian languages, which attracted so much attention when repeated a little later in his *Suggestions for the Assistance of Officers in learning the Languages of the Seat of War in the East*; in the following year (1854) he first submitted proposals for a Uniform Missionary Alphabet; *Comparative Mythology* first appeared in 1856; and in 1858 he reprinted from the *Times* a correspondence about the establishment of an Oriental College in London. Concerning his later works, which have been to so large an extent a development of those already mentioned, it is unnecessary to say anything here.

TUESDAY, April 18, was the occasion of a large and representative gathering of Muhammadans from different parts of India, Afghanistan, Turkey, Egypt, and Syria, at the mosque of the Oriental University Institute, Woking, where the Festival called *Id-ul-Fitr* was celebrated. Hafiz Mehmed Effendi, Imam of the Ottoman Embassy, led the prayers in the mosque.

#### REPORTS OF SOCIETIES.

VICTORIA INSTITUTE.—(Monday, April 7.)

Sir G. G. STOKES, president, in the chair.—Major C. R. Conder read a paper on "The Comparison of Asiatic Languages." He dealt with the ultimate relationship of the great divisions of Asiatic speech, forming the separate families called Aryan, Semitic, and Mongolic, and the affinities of the oldest monumental languages in the Akkadian and the Egyptian. After describing the accepted principles of internal comparison of languages in each group, Major Conder urged that the roots, to which philologists have referred all words in each family, run—in a large number of cases—through all these families, probably indicating a common source of language. He proceeded to draw results as to the primitive condition and original home of the Asiatics, and pointed out that Egyptian was grammatically to be classed with Semitic languages, and Akkadian



with Mongolic. A comparative list of some 4000 ancient words, from the languages in question, accompanied the paper.—The discussion was commenced by Prof. Legge, of Oxford, and continued by Mr. Theo. G. Pinches, Dr. Koelle, Dr. Kenneth Macdonald, the Rev. R. Collins, and two other Indian scholars.

#### ASIATIC.—(Tuesday, April 11.)

SIR RAYMOND WEST in the chair.—Prof. Minas Tchéráz, professor of Armenian at King's College, read a paper on "Saïat Nova, a Popular Armenian Poet of the Caucasus, his Life and Poetry." He began by showing that the upper classes of Armenian society have a strong bent towards Hellenic or European culture; the lower classes—from whom the popular poets are sprung—towards Persian or Asiatic culture. He affirmed that the Armenian race are well endowed with the gift of poetry, and that its troubadours sing in Armenian as well as in Turkish, Persian, or Georgian. As everything among them is oral, their poetry seldom passes to posterity. They have as their patron saint St. John the Baptist (Scoop Garabed), and go on pilgrimages to his convent at Moush, whither go also acrobats and athletes. The lecturer thinks this is only a Christian name substituted for some pagan divinity, probably Vahagn (Heracles), who was formerly worshipped in that district. These bards are generally blind and illiterate, but they possess a wonderful memory; knowing both the Bible and the Koran, they dispute in verse with Mohammedan troubadours. The lecturer gave curious details about these discussions between the popular poets, in which the vanquished is obliged to surrender to the victor his *saz*, a kind of mandolin. As for Saïat Nova, he was born about 1712, at Tiflis, and renounced his profession of a weaver in order to devote himself to music and poetry. From 1742 to 1759 he charmed his fellow-countrymen with his poems, and became the favourite singer of Heracle II., King of Georgia. At the death of his wife, he became a monk, but returned to Tiflis in order to send his four children to a safe place of refuge during the invasion of Mahmed Khan. The Persians found him praying in the Armenian cathedral, and gave him the choice of embracing Islam or death. The monk, who was then eighty-five, refused to renounce Christianity, and was slain by the barbarians. His best poems were those in Georgian, composed for the royal court, none of which are extant. Fortunately he inscribed in one book 115 of his Turkish and forty-six of his Armenian songs, and the latter were published at Moscow in 1852. Prof. Tchéráz read four of these didactic and erotic poems, translated for the first time. He also recited in Armenian the beautiful lines addressed by the poet to his violin.

#### ANTHROPOLOGICAL INSTITUTE.—(Tuesday, April 11.)

PROF. A. MACALISTER, president, in the chair.—Mr. G. M. Atkinson exhibited a cranium and several metal ornaments found by Mr. A. Michell Whitley and Dr. Talfourd Jones in a grave at Birling, near Eastbourne, Sussex. The peculiar coffin-like shape of the skull seemed to point to its belonging to the early Saxon period, while the metal ornaments were assigned to the late Roman or immediately post-Roman age.—Mr. R. Duckworth read a paper on two skulls from Nagyr recently added to the Cambridge University collection. One of them is a female skull, and is remarkably dolichocephalic, the cephalic index being 69.94. The other skull is that of an adult male.—Prof. Macalister read a paper on Egyptian mummies. He described the manner in which they were prepared, the unguents used by the Egyptians, and the various cloths in which the mummies were rolled. He explained the difference between the Egyptian cloths and those manufactured in England at the present day, and said that the object of using so few threads in the weaving was for the purpose of saving time and trouble. The material at the same time was brought to a high state of perfection as a manufacture, and, indeed, might even compare with some of the finest linen productions at the present day. Specimens of cloth were exhibited; and the author stated, on the authority of a linen manu-

facturer, that there was only one specimen of linen manufacture in the United Kingdom which could be recognised as of similar structure to the Egyptian productions.—A paper on Damma Island and its natives, by P. W. Bassett Smith, R.N., was also read.

#### RUSKIN SOCIETY.—(Friday, April 14.)

THE REV. J. P. FAUNTHORPE in the chair.—Mr. W. P. MacConochie read a paper on "Usury." After giving the ordinary definition of usury as a premium for the use of money, Mr. MacConochie stated that the whole question of interest was included, the inference being that interest of any kind whatsoever was wrong. This idea was extended further, and taken to mean whatever is exacted for the use of that which is understood as accumulated capital. The doctrine seemingly accepted by most economists, that "interest is the reward of abstinence" (Senior), though, to an extent, a statement of fact, is not a justification of interest. Why should there be any such reward for abstinence? The natural result of not consuming to-day is merely that we shall have that which is not consumed to fall back upon tomorrow or some future day. In the days of strength, activity and energy are expended in producing the things necessary to life; if a man refrains from the use of part of the result of his labour, he will then have store to fall back upon. Interest, by which the accumulated store increases, is possibly caused by saving; but it more directly springs from the social conditions of life, and the economic principles upon which business is conducted—the competition among men for the use of capital to assist them in productive enterprise. It is, in fact, the result of the system of competitive commercialism under which we live. After quoting from Mr. Ruskin, with regard to the condemnation of usury, Mr. MacConochie stated that the question is—whether there is, or is not, any justification for the accumulation of wealth, apart from consideration of labour, being expended by the person in whose hand the accumulation is permitted. Most economists have answered that such accumulations are not only permissible but natural. Mr. Ruskin, however, adopts the contrary view. In conclusion, Mr. MacConochie wished to urge that under every circumstance where interest is exacted, it is necessarily paid out of the result of labour, as there is no other active productive agent. Economists who defend interest do so chiefly on the ground that there is a natural increase pertaining to capital, apart altogether from the exercise of labour. But there is no power in capital to increase in value when dissociated from labour. Reference was made to a protest against usury made by the Liverpool Ruskin Society, in the establishment of St. Anthony's Bank, with the object of lending money under certain conditions without interest.—A discussion followed, in which several of the speakers were opposed to Mr. MacConochie on many points.

#### FINE ART.

ENGRAVINGS AND DRAWINGS by OLD MASTERS.—Messrs. DEPREEZ & GUTEKUNST have always on hand a selection of WORKS by the best Masters. Collections arranged, valued, and purchased. Prints and Drawings mounted and framed.—18, Green Street, Charing Cross Road, W. C.

*Kypros, the Bible and Homer.* By Max Ohnefalsch Richter. (London: Asher.)

To Cyprus, even better than to Sicily, applies the phrase, "the meeting-place of three continents." Hidden under the soil of the island lie the clues to many problems of ancient history, art, and mythology. Dr. Max Ohnefalsch Richter has had far greater experience in excavation in Cyprus than any one else. For some years in the employ of the Department of Forests, he acquired a thorough knowledge of the geography of the land, and a long series of excavations, most of them somewhat tentative, conducted in many parts of it, have made him almost

as familiar with what lies below the soil as with what is on the surface. Had he given in the present work a careful and systematic account of the results of his researches in simple and readable form, he might have done very much to place Cyprian archaeology for the first time on a really satisfactory basis.

But the ill-fortune which made the archaeology of Cyprus begin with so untrustworthy an explorer as Louis di Cesnola seems destined to continue. Any Continental Government which held Cyprus would have made systematic excavations there: but in this matter the English Government is immovable. The Cyprus Exploration Committee is at a stand-still for want of funds. Private persons who have excavated have had in view not knowledge, but money's worth. And now, Dr. Richter, who was the agent in most of these excavations, instead of giving us an exact account of them, plunges into the morass of tree-worship, and into the cultus of "Ashtoreth, the goddess of the Zidonians; and Milcom, the abomination of the Ammonites," and all the other gods of the Canaanites; and he discourses of such complicated personalities as Tammuz-Adonis-Linos and Astarte-Aphrodite-Ariadne, until facts are buried under a mass of nebulous conjecture. The vagaries of Raoul-Rochette and Lajard were redeemed by their great learning: but their methods are not such as we should wish to see re-introduced into archaeological research. When we read of Tanit-Artemis-Kybele-Attis groves (p. 255), and of Aphrodite-Ariadne-Amathusia being "fused with Persephone as with Adonis" (p. 252), we feel that we have lost all solid footing, and that we are wandering in a world of ghosts.

It is very difficult in a short review to give a notion of a work, the value of which lies far more in incidentally recorded facts than in its general drift. Indeed, it would be very difficult to say what the general drift is. Dr. Richter begins with a list, which we could wish much fuller in detail, of ancient places of worship in Cyprus. Next comes an enormous disquisition (pp. 29-221) on "Tree-worship and the transition to anthropomorphic image-worship." Then we have a chapter headed "Worship of divinities and fabulous beings," which begins again with imageless worship. Next come a few short appendices and an explanation of the plates. The information about Cyprian antiquities has to be distilled from the two long mythological chapters. But beyond question the main value of Dr. Richter's book rests in the plates and their explanation. Here again arrangement is very defective, and some figures, which were pretty familiar before, come again and again in the plates. A coin of Byblus, for example, which appears on Plate 10, appears again on Plate 126, and figures on Plate 82 as a coin of Cyprus. Nevertheless, undoubtedly the plates contain a vast mass of useful information as to the antiquities not only of Cyprus, but also of Assyria and other countries. The author records that they are "due to the exceeding kindness of my uncle, Geheime Ober-Regierungsrath

Professor Dr. Julius Kühn." Their appearance is somewhat polyglott, as the lettering is sometimes in English, sometimes in French, sometimes in German. But that is a detail.

A somewhat serious drawback to the book is that, large and expensive as it is, it is not at all complete. Dr. Richter announces a large forthcoming work on Tamassos. His statement in the Preface that "the results of my labours are embodied in the present book" is not altogether correct; and perhaps some of those who buy it may feel a grievance on this head.

Among the most useful elements of Dr. Richter's work are his contributions to folklore, such as the account of the ceremony of the "Raising of Lazarus," which may be a relic of Adonis worship (p. 119) and one group of plates (168-173) containing representations of the contents of a set of tombs, each tomb being kept separate, give us valuable information. But these are somewhat of the nature of oases, and the plan of the book is quite undiscoverable. Dr. Richter, at the conclusion, asks for indulgence on the ground that it is his "first great work," but why should it have been so great? Nor can we agree with his verdict that it is a "model book" (p. 508), though no doubt it will be of value.

Mr. Gladstone's letter, which Dr. Richter uses as a sort of preface, commits the writer to very little. But there is something of the irony of fate in the fact that the author of *The Impregnable Rock of Holy Scripture* introduces to the English public a work in which we find such passages as this (p. 243), "Let us first examine Yahve, the bull-god or bull-headed god." The note on this adds: "Yahve himself was symbolised by an upright post like the Ashera."

At almost every page we are introduced to some personal grievance of Dr. Richter's, who considers that he has been very badly treated by most of the people with whom he has come in contact in Cyprus. Everyone will be sorry at his misfortunes, and it would be rash to deny that in many cases they may be the fault of others. But the reader cannot be a judge in such matters; and it is scarcely fair to inflict them on the public. And certainly the way in which Dr. Richter speaks of men whose characters are well known in England, does not incline us to accept his version of events without further inquiry.

The translation of the work into English must have been an enormous labour; and it appears to have been very well done. Most of it is by Mr. W. R. Paton, whose "great devotion," to use Dr. Richter's phrase, is certainly admirable; the rest by Miss E. Sellers, Miss K. A. Raleigh, and Mr. C. H. Jefferison. To record their names is the least we can do. The printing, on the other hand, having been done in Berlin, the text is, as is always the case with English books printed abroad, full of misprints. These, however, are seldom misleading, and are mostly corrected in the *errata*.

Whatever may be the shortcomings of this book, we may at all events praise the unwearied energy and perseverance of the

writer. And, in fact, if we compare it with other books on Cyprus, we must feel that anyone who intends to study the ancient art of the island will probably find it his most important source of information. Even now it is not too late, if only funds were forthcoming, to build the temple of Cypriote archaeology. It could be done for a tenth of the money which the Germans spent in excavations at Olympia, or the French are likely to spend at Delphi.

PERCY GARDNER.

#### NOTES ON ART AND ARCHAEOLOGY.

THE private view of the Royal Academy is fixed for Friday, April 28. The opening day is, as usual, the first Monday in May, which happens this year to be also the first of the month.

THE Fine Art Society will open two exhibitions next week: a series of water-colour drawings, by Sir J. D. Linton and Mr. James Orrock, illustrating "Marmion" and "Rokeby"; and a collection of old Nankin blue porcelain. Messrs. Howell & James will also have on view a collection of old brass work from Nepal and Tibet, and some ancient Chinese porcelain from Shanghai.

MR. WALTER SCOTT will publish shortly a volume of essays, by Mr. George Moore, entitled *Modern Painting*.

THE anniversary meeting of the Society of Antiquaries will be held at Burlington House on Monday next, April 24, at 2 p.m.

THE picture gallery at Dulwich College is now open, during the summer months, on Sundays from 2 to 5 p.m.

THE Commendatore de Rossi has discovered, in a MS. of the eleventh or twelfth century, a sketch of the facade of the basilica of St. Peter's, at Rome, which he will shortly publish. The earliest representation hitherto known dates only from the fifteenth century.

THE last number of the *American Journal of Archaeology* (London: Kegan Paul)—whose editors may now be congratulated upon having got fairly abreast of the date of publication—is almost entirely devoted to ancient Greece. There are three papers by members of the American School at Athens, two of which are accompanied by plates. Mr. Carleton L. Brownson traces the relation of the archaic pediment reliefs of the Acropolis, in porous stone coloured, to vase-painting, partly through technique, and partly through the early terracotta decorations of temples that have been preserved elsewhere; Mr. Herbert F. De Cou restores the order of the sculptures on the frieze of the choragic monument of Lysikrates; and Mr. John Pickard, at considerable length, examines all the evidence with regard to the Dionysiac festivals in Attica, concluding that the Limnae, in which the ancient festivals were held, was not situated near the well-known theatre of Dionysus, but (as indicated by Miss Jane Harrison and Mr. Verrall) somewhere at the foot of the south-western slope of Colonus Agoraeus. The other two papers are also, we fancy, by former members of the same School. Mr. Harold N. Fowler, discussing the remains of the archaic temple on the Acropolis burnt by the Persians, maintains that this temple is not mentioned by Pausanias, and that its existence in the latter part of the fifth century is not proved. In a postscript, he refers to the views of Mr. Penrose on the same subject. Messrs. F. B. Tarbell and W. N. Bates contribute together a catalogue of the subjects of the sculptures on Greek temples (including pediment, frieze, and metopes), with the object of showing how far

these subjects are connected with the divinity specially worshipped in each temple. Finally, Mr. Allan Marquand gives a report on his search for Della Robbia monuments in Italy, which seems to have yielded some fresh information of value. Among the "Archaeological News," we may particularly mention the full accounts of excavations in Southern India.

#### MUSIC.

##### TWO BOOKS ABOUT WAGNER.

*Richard Wagner's Prose Works*. Translated by William Ashton Ellis. Vol. I. (Kegan Paul & Co.) Richard Wagner fought with a two-edged sword. Both by deed and by word did he attack the art-work of his day. His operas and music-dramas are now comparatively well known; but his art-writings have been studied only by his enthusiastic followers and by a few men to whom, for purposes of discussion, a knowledge of them was indispensable. What Bach, or Mozart, or Beethoven thought about their art does not concern mankind generally; but with Wagner, who looked upon the Choral Symphony as "the human Evangel of the art of the future," we have to attend not only to what he accomplished, but to what he aimed at accomplishing, for his practice may have been unsatisfactory, though his theories were good. In undertaking to write about art he set himself no easy task, and the reader has often to bear patiently with Wagner's struggles to express his feelings and thoughts. "Often," he says in the introduction to the complete edition of his works, "was it painful to myself, and often bitterness, to have to write about my art." His sentences at times are "somewhat involved," and there certainly are a few "vain" repetitions. But he was thoroughly in earnest, and his expounding of the new Evangel deserves serious study. Mr. Ellis has undertaken the laborious task of translating Wagner's prose writings; and judging from the first volume now under notice, he has made a most successful start. The second volume, "if all goes well," will be completed by the end of 1894, but the twentieth century will have dawned before the appearance of the last volume. To him it is, undoubtedly, a labour of love; but the service which he is rendering to the literature of music, by making Wagner's writings accessible to those who cannot read them in the original, deserves full recognition. Some of Mr. Ellis's footnotes give one a good idea of the difficulties against which he has had to contend. For instance, on p. 136, we read: "Again it is impossible to translate 'dichten' for lack of an English verb"; and on p. 191 he calls attention to a somewhat unruly sentence: it contains an "it" which, occurring after a colon, may refer to either one of two neuter nouns. It would be easy to dilate further on the translator's thorny path. The principal essays in this volume are "Art and Revolution" and "The Art-work of the Future"; and the titles sufficiently indicate the thoughts which occupied the reformer's mind not only during his years of manhood, but, indeed, all through life. He loved to trace the fate of "those three most sweet Hellenic sisters" (Dance, Tone, Poetry) from the time when they left their "all-loving father, the Drama," and each went her own way through "the world's great wilderness." He considered that Beethoven, by his tone creation, "The Choral Symphony," made the first attempt at reuniting the family, and establishing the lines on which his successors ought to work. The meaning which Wagner attached to the Choral Symphony may appear exaggerated to us; but as the foundation-stone



of a new art, it seemed to him of supreme importance. His wish to restore the three sisters to their old home has been much criticised; the youngest, once so humble, now so imperious, seems, indeed, little inclined to submit to constraint. Wagner, with all his genius, found it difficult to keep her within bounds. However this may be, the two essays named will well repay perusal; and of no less moment and interest is "A Communication to my Friends," also contained in this volume. To judge Wagner, one must understand his aim, and of that, no clearer knowledge is imparted than in this "Communication." Mr. Ellis gives a helpful summary, and a useful index to this first volume.

*Das Drama Richard Wagner's.* By Houston Stewart Chamberlain. (Breitkopf u. Hartel.) The general notion with regard to Wagner is that he commenced his artistic career as a writer of operas, that he then attempted reforms, and finally produced works to which the very name of opera is inapplicable. Mr. J. F. Rowbotham, indeed, is so imbued with the idea that Wagner was an operatic writer that in his recent book, *Private Life of the Great Composers*, he describes "Tristan" and the "Ring" as "works most typical of the ultimate development of his operatic theories." But Mr. Chamberlain argues that Wagner's aim from the first was the drama, and that he merely made use for a time of the opera form because he thought that by its means he could realise his dramatic conceptions. Experience and reflection, however, led him to a new art. There was no reform of the opera, as in the case of Gluck, but a new birth, says our author. And he therefore regards Wagner's works as one unbroken series, all pointing, more or less directly, in the same direction—the drama. Before the year 1848 there was a conflict between the poet and the musician. Up to that date Wagner asked himself, How poetry and music could be made to dwell in unity? But afterwards, What could bring about that unity? This led him to mythological subjects, in which he found "the purely human freed from all convention," and in which he believed music could display its true mission and full power. Mr. Chamberlain well describes the conflict of the earlier years. Following hints thrown out by the master, he groups the works by pairs, and discusses them in detail. In "Rienzi" he sees not a mere opera scarcely worthy of notice, but a psychological moment of great interest. And he does well to remind his readers that the "Dutchman" is no new departure; it was in fact sketched before "Rienzi" was completed. Our author also does well to recall the fact that Wagner's original conception of the "Dutchman" was but imperfectly seen in the three-act opera which he prepared for the stage. Mr. E. Dannreuther, in his excellent article on Wagner in Sir G. Grove's *Dictionary of Music and Musicians*, not only mentions this, but recommends the restoration of the first reading. Before noticing the later works of Wagner, Mr. Chamberlain expresses his dislike both of those who have nothing but words of empty praise, and of those who persist in discussing Wagner from the ordinary musical standpoint. Our author is free to express his dislikes; but he should remember that fanatical admiration is useful in spreading a knowledge of what is new and of exciting enthusiasm, and again that the constant presentation of excerpts from the master's works in the concert-room justifies to some extent this standpoint of criticism. In the later works, Wagner still pursued the same aim, but his command of means was much greater. In the notice of "Tristan"—which our author justly regards as one of the most perfect examples of the new drama—he shows by apt illustrations the inter-relationship of tone and

word in this new form of art. Of the "Meister-singer" he remarks truly that the subject-matter scarcely seems suitable as the expression of "the purely human freed from all convention." And yet, properly considered, the action, he tells us, is an inner one: in Sachs we have the story of a soul struggling against the commonplace of every-day life, and this struggle is intensified by the contrast of the outward surroundings. With regard to the dramatisation of the "Ring des Nibelungen" Mr. Chamberlain compares the earlier sketch with the published version, and shows the marked points of difference: the first bears the stamp of the period when the essence of the new art was as yet not recognised. He complains that by giving the sections separately—as is done throughout Germany—the unity and consequently the meaning of the work is destroyed. That may be, but it should not be forgotten that this dismemberment was first brought about with Wagner's sanction. This brief notice of the book will serve its purpose, if it induces any readers to find for themselves how forcibly, earnestly, and clearly Mr. Chamberlain has developed his thoughts concerning Wagner's works and aims. It is certainly one of the most valuable contributions to Wagner literature, and the author, though a devoted admirer of the master, speaks with knowledge as well as with zeal.

J. S. SHEDLOCK.

## MUSIC NOTES.

MME. FRICKENHAUS gave a *matinée* at the St. James's Hall on Wednesday afternoon, commencing with Beethoven's seldom heard Sonata in F sharp (Op. 78). The chief feature of the

programme, however, as regards novelty, was a Sonata in A for pianoforte and violin by César Franck. The music, in spite of its modern character, is marked by a certain simplicity and also by grace; yet, on first hearing, it is not easy to realise what was the composer's precise aim. The work, well interpreted by Mme. Frickenhaus and Mr. R. Ortmans, was, however, well received. An effective Polonaise for two pianofortes, by St. Saëns (Op. 77) played with skill and brilliancy by Mrs. Norman Salmond and the concert-giver, proved an attractive feature of the programme. Mr. L. Stern was the solo 'cellist, and Mr. Norman Salmond the vocalist.

MISS DORA BRIGHT gave the second of her three concerts at Prince's Hall on Wednesday evening. The programme included a Quintet in F for pianoforte and strings by Mr. Moir Clark, a promising young English composer. There is life and earnestness in his music; but the thematic material, as in the opening movement, and especially in the Finale, does not seem, at first hearing, of sufficient interest for development. The Andante is neatly written, and shows the influence of both Mendelssohn and Schumann. The Scherzo is a characteristic movement: it is full of life and pleasing colour, and, to our thinking, by far the best of the four sections of the work. Miss Bright played Chopin's Sonata in B minor, with technical rather than with poetical success. Fräulein Atalja van Niessen sang songs by Wagner, Cornelius, and Brahms; she is a clever artist, but her style is somewhat too dramatic for the concert room. The programme included solos effectively rendered; one on the violin, by Mr. W. Hess, and two on the 'cello, by Mr. Whitehouse.

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